Expalanation of the Nullifiers of Islam

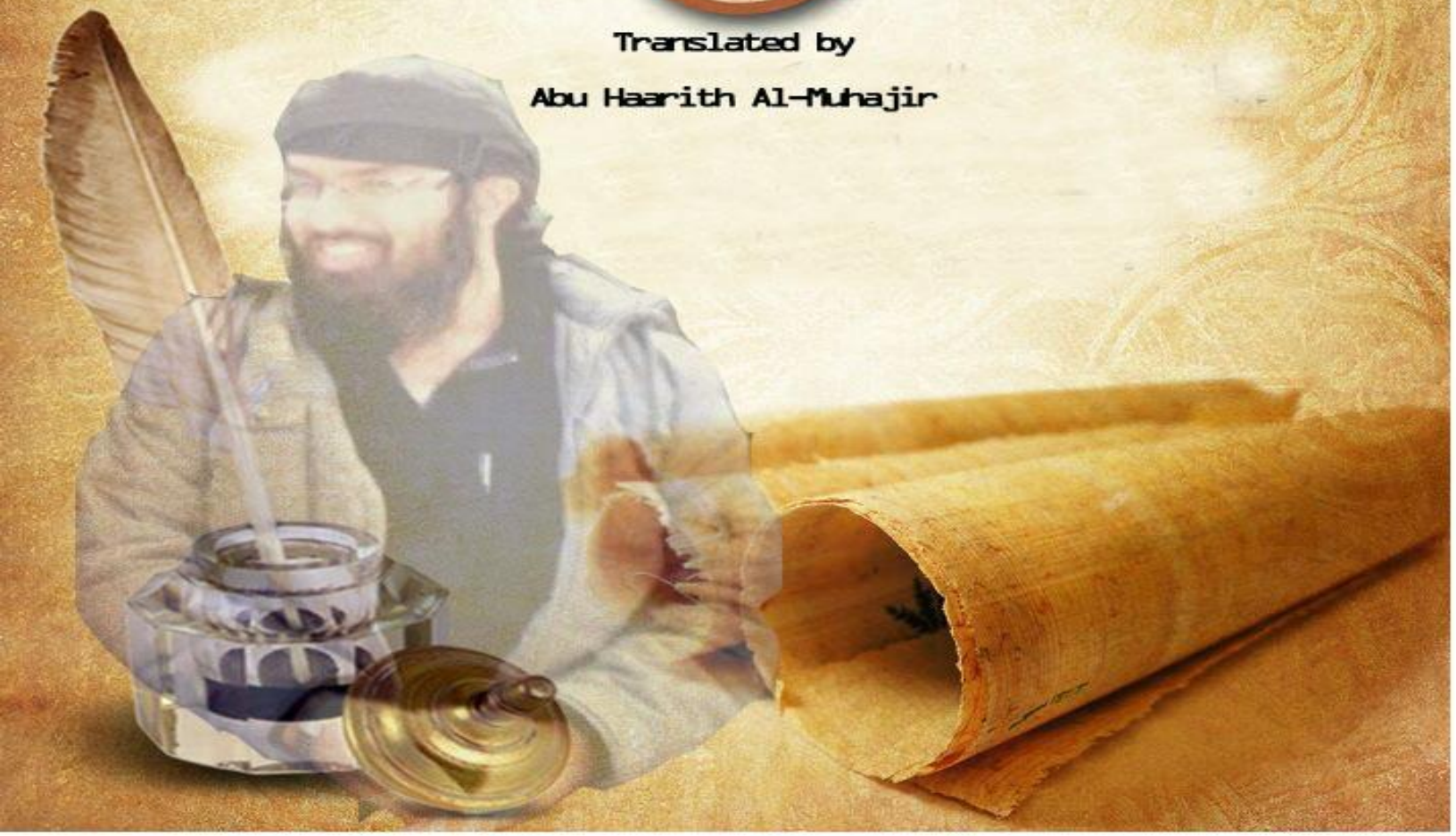
By: Shaykh Turki Al-BinAli

(Abu Sufyan Al-Sulami)

May Allah accept him

Translated by

Abu Haarith Al-Muhajir



Notes from the explanation of the ten Nullifiers of Islam by

Shaykh Turki Al-Bin Ali

(Abu Sufyan Al-Sulami)

May Allah accept him

Translator's Note:

All praise belongs to Allāh, Al-Wāhid (The Solitary), Al-Ahad (The One), Al-Fard (The Single), As-Samad (The Self-Sufficient Master), to Whom all creatures are in need of, yet He is in need of none);the One Who does not beget, nor was He begotten; and there is none co-equal or comparable to Him; the One in Whose Hands is the destinies of all of the creation, He grasps the life of whom He wills, and He lets alive whom He wills – and Life and Death are completely subservient to His Command Alone – Exalted is He. And then we send salutations and peace upon the Best of Mankind, the one who was sent before the hour with a sword, as a mercy for the mankind and the Jinn, and a light for the Two Abodes; so may the salutations of my Lord, and His peace be upon him, and upon his family, and his Noble Companions…

To proceed:

This booklet is based on a series of lectures given by Shaykh Abu Sufyan Al-Sulami (Shyakh Turki Al-Binali) with the title of "Explanation of the nullifiers of Islam" which he gave during his stay in Libya, Sirt, before he made Hijrah to the Islamic state. I personally went through this beautiful and eye opening series, and felt the necessity of translating it into English in order to benefit the Muslims who find difficulty in learning the basics of Islam due to the language barrier from the scholars of Jihad today who sacrificed everything for the sake of Allah, scholars who put their souls at the price for Jannah instead of living an extravagant lives as stooges to the Tawagheet of the east and the west we Ask Allah to accept him in highest ranks in Jannah.

The notes were made whilst listening to the 5 audio tracks of this series, and later were organized to form this booklet. I could have translated it word for word, but the style of the Shaykh was easy to follow word for word, as the styles of lectures and documents differ, so I resorted to compile it in notes form. The layout of this booklet follows the same as his lecture.

May Allah benefit us by what we have listened and teach us what will benefit us. I ask Allah to make us those who say, and then do- and that He does not make us from those who say, but then do not do, those who are the most abhorred by Allah:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do" (AS-Saff 2-3}.

I ask Allah to make us from the people of truth. I ask Allah to make us from the companions of endurance and certainty. We ask Allah to accept this work from me and whoever reads it or spreads it and May Allah keep our intentions solely for the pleasure of Allah.

Sayid Qutb RA said: "Anyone who thinks that he can independently dictate values or set a way of life when we have the Quran and Sunnah today is a Taghout that must be fought and killed."

~By the poor servant of Allah: Abu Haarith Al-Muhajir - A soldier in the IS.

Notice:

This is a personal effort and has nothing to do with the official representation of the Islamic state. That can be found detailed in the official book and releases by the Islamic state media wing may Allah preserve it. This is a mere translation of a series which I found beneficial.

Lesson 1

- We must know that there are two types of purity (طهارة) :
    1. Major Purity (الطهارة الكبرى) :
       This type of purity involves purifying oneself from the impurity of Disbelief (كفر/شرك) and the evidence for this was mentioned in the Quran: " O ye who believe! Truly the Disbelievers are impure; so let them not, after this year of theirs, approach the Sacred Mosque....."[Tawba-28].
       And this was what the prophet PBUH was referring to when he said in the hadith narrated by Abu Hurraira: "The believer is always pure, nothing will make him impure" [Bukhari & Muslim]
       This spiritual impurity cannot be cleaned even if one was to physically wash himself with the water of the oceans and seas. The only way to remove this spiritual impurity is through being a Muslim who lives by Tawheed [Monotheism].
       And this is the aim of this series of lectures to explain the matters dealing with Major Purity and what nullifies Islam.

    2. Minor Purity (الطهارة الصغرى):
       This type of Purity involves the physical purity which is required of performing certain deeds like Salaat with certain means such as Wu'du, Tayamum or Ghusl etc. And you find out that the majority of the Muslims worldwide are well aware of these and that probably know the nullifiers of Minor purity by heart, which is something positive; However, Muslims should know that there are priorities because it is not befitting for a Muslim to know the nullifiers of Wu'du without knowing the Nullifiers of Islam.

- The matters dealing with Minor Purity are well known among Muslims. If we make a survey where we ask random Muslims from different parts of the world, the majority would answer the question "What are the nullifiers of Wu'duu?", But if the Question "What are the nullifiers of Islam and Tawheed?" is asked that would show the extent of how the majority of Muslims are unaware of this crucial matter.
- The impacts of the nullifiers of Islam on a person are far greater than the impact of the nullifiers of Wudu in both this Dunya and Akhirah. So we must be aware of what nullifies Islam as much as we are aware of the nullifiers of Wu'duu.
- On the authority of Hudhayafa Ibn Al Yamman RAA said: "People used to ask the prophet PBUH about the ways to good deeds and I used to ask him about the ways to evil so that I avoid them" [Bukhari & Muslim]. So it is the way of the believer to know the routes to evil in order to be cautious from them. The worst from of evil for mankind is the evil of Disbelief. So the reason behind learning the nullifiers of Islam is to know them to avoid falling in them knowingly or out of acquired ignorance.
- The Shaykh Mohammed Ibn Abdul Wahab Rahimahullah wrote a piece regarding the nullifiers of Islam and called it "The 10 nullifiers of Islam."

- A question comes to mind "Are the nullifiers of Islam only 10?"
  The answer is they are many and not only restricted only to 10 nullifiers and some scholars from the Shaffi'ie school of thought as was quoted by Shyakh Sulayman Ibn Sahman Rahimahullah [Al-Durrar Suniya (DS) Vol.2 P.360]: "That the nullifiers of Islam can reach up to four hundred nullifiers ".
- Another question comes to mind "Then how come the Shaykh Muhammad Ibn Abdul Wahab only mentioned ten nullifiers from being up to 400 nullifiers?"

  -One answer is that some scholars like Shaykh Sulayman Ibn Sahman RA who said: "These ten nullifiers are the agreed upon amongst the scholars and as far as other nullifiers, then there is a difference of opinion regarding them". Just as there are agreed upon nullifiers of Wudu'u and those which are differed upon, the same applies for the nullifiers of Islam, there are agreed upon nullifiers of Islam and ones which are differed upon, this is less likely to be the correct opinion because Shaykh Sulayman ibn Sahman RA himself said that the nullifiers could reach up to 400 nullifiers. And also if we make a list of the agreed upon nullifiers among the scholars, we will find out that they are more than 10.

  -Another answer was mentioned by our Noble Shaykh Sulayman Al-Alwaan (May Allah hasten his release and protect him) in the introduction of his written explanation of the nullifiers of Islam: "These are 10 nullifiers mentioned by Shaykh Mohammed Ibn Abdul Wahab RA and there are many more mentioned by other scholars that are agreed upon, however these 10 nullifiers represent the roots from which all other nullifiers branch from". And this is valid opinion.

  -The third opinion regarding this matter which is more likely to be correct is that these 10 nullifiers were the most widespread nullifiers at the time of Shyakh Muhammad Ibn Abdul Wahab and that is why he specifically mentioned them and put emphasis on them. And this leaves a lesson for us that it's not befitting for a preacher of Allah to remain on a different planet from those of his audience. He must address the relevant issues which are seen around him. He must talk about the evils that are taking place around him, his people and those close to him. After making a list of the 10 nullifiers Muhammad Ibn Al-Wahab mentioned that these are the most common nullifiers that are performed.

- Many times we find that many of the present icons of the Murji'iah travel around explaining the Mutoon (booklets) written by Muhammed Ibn Abdul-Wahab. So we shouldn't be surprised if we hear that one of the figures of Irja'a today traveled on a Dawah trip to a country and started his schedule by rushing to explain the 10 nullifiers of Islam. They rush to explain these nullifiers to place the shackles, doubts and chains of Irja'a around these nullifiers, doubts such as "We don't know what was in his heart

when he committed a nullifier" or "He must claim that this was revealed from Allah" or " We must know that he rejects it by his heart first" etc. and the list goes on to make false conditions that even Iblees himself didn't fall in as we will explain. So they rush to explain these nullifiers to cause more confusion attempting to cover up for the rulers rather than explaining them properly.

- There are good explanations that I recommend for the seekers of knowledge to refer to regarding the explanations of the nullifiers of Islam that such as:
  - التبيان في شرح نواقض الاسلام By Our Shaykh the Muhadith Sulayman Al-Alwan (May Allah hasten hi s release). It is simple yet very beneficial.
  - الاعلام في شرح نواقض الاسلام By Shaykh Abdul-Aziz Al-Tireefy

Biography of Shaykh Muhammad Ibn Abdul Wahab:

- Before we start explaining the nullifiers of Islam by Shyakh Muhammad Ibn Abdul-Wahab we will shed light on the writer's life and the major events from his biography due to the fact that his image was severely distorted by his enemies from the innovators and polytheists from his time until today. His image got distorted the same way the enemies of Tawheed from all times and eras distort the image of the callers of Tawheed whether they're prophets or scholars or Mujahideen.
- People have spoken against Allah and attributed a son and a wife to him. They accused the best of mankind the prophet PBUH with many atrocities and lies. If people said this about their creator and the best of mankind, then those less than them should be expecting more lies and distortion, for if you chose to inherit and live by the message of the prophet PBUH then you will surly inherit the enemies of his message from the day Adam was created until the day of judgment.
- There are many lies that got spread about this noble Shaykh, so we shall try our best to summarize his life and clarify the lies which can be barriers and obstacles between the people and deriving benefit from his books.
- His name is Shaykh Muhammad Ibn Abdul-Wahab Ibn Sulayman Ibn Ali Al-Tamimi Rahimahullah. Born on 1115 Hijri. He was born in a village in Najd called Al-Uyainiya . He was born in a household known for their righteousness and Islamic knowledge.
- His grandfather Shaykh Sulayman Ibn Ali Al-Tamimi who was known as one of the heads and references of Hanbali Fiqh at his time.
- His Father Abdul-Wahab also from the scholars was the Qaadi of his town ruling by the book of Allah the Sunnah of the prophet PBUH.
- His brother Shaykh Sulayman gained his father's knowledge and became the Qaadi after his father.

- So it is not surprising that from such a household with such reputation the likes of Shaykh Muhamad Ibn-Abdul Wahab would emerge.
- His quest in seeking knowledge started since his childhood. His first teacher was his father Shaykh Abdul Wahab. He first started by learning the Quran which he fully memorized before reaching the age of 10. He then moved on to learn Arabic, Tafsir, Hadith, Fiqh from his father until the day when his father allowed him to lead the prayers at his presence by the age of 16. His father was very impressed at his son's intelligence and he saw that his son Muhammad is qualified to be an Imam by the age of 16.
- His brother Sulayman said:" My father was very impressed at my brother's intelligence and he used to tell me how he always got benefit from Muhammad".
- Among those under whom he studied in his early life was Shaykh Abdul Rahman Ibn Ahmad who was one of the prominent scholars in Najd.
- He also studied under Shaykh Hassaan Al-Tamimi who was also from his town.
- He then continued his quest for seeking knowledge by travelling to seek more knowledge.
- He first travelled to Makkah as a pilgrimage to Umrah where he spent time learning under the scholars of Makkah.
- He then travelled to the land of the prophet PBUH Al-Madinah and studied under prominent scholars of Madinah such as Shaykh Muhammad Ibn Haya Al-Sindi and Shaykh Abdullah Ibn Ibraheem Al-Shimmiry may Allah have mercy on them.
- He then travelled to the land of Iraq mainly the town of Al-Basrah where he benefitted a lot from the eminent scholars like Shyakh Muhammad Al-Majmoiey rahimahullah.
- During his trips in seeking knowledge he didn't limit himself only to gaining knowledge but he was calling people to Allah by commanding good and forbidding the evil and mostly speaking against the evil of grave worshipping which was widespread at that time.
- When the people of Al-Basrah noticed him constantly warning the people and speaking against grave worship and the other routes to disbelief that were widespread, the people of Al-Basrah were very fed up and decided to force Shyakh Muhammad Ibn Abdul Wahab to leave Al-Basrah.
- He then moved from Al-Basrah to his hometown. It is mentioned that on his way back he ran out of food and water in the middle of the desert and he almost died until he was saved by a man who found him and saved him, then took him to his town which is called Al-Zubayr in the land of Iraq, he stayed there for a while until he went back to Al-Ihsaa.
- He was looking forward to the land of Al-Shaam to study there under the scholars during the course of his quest for seeking knowledge but he couldn't, so he stayed in Al-Ihsaa and he studied under the scholars of Al-Ihsaa like Shaykh Abdullah Ibn Muhammad Al-Shafie Al-Ihsaa'ie rahimahullah.
- He then headed back to Najd where he spent the majority of his time reading the books of the Salaf until he learnt the matters of Aqeedah based on the understanding of the

classical scholars. He was precisely reading the books of Shaykhul-Islam Ibn Taymiyah and his bright student Ibn Al-Qayim Rahimahum-Allah.

- The books of both Ibn Taymiyah and Ibn Al-Qayim are known for summarizing the fundamentals of belief of the scholars from the Salaf.
- He kept reading the books of Ibn Taymiah and Ibn Al Qayim in an environment where all forms of Shirk/disbelief (such as grave worship-asking the dead for aid-ruling by the tribal laws instead of the law of Allah) and sins (such as adultery-theft-murder) in general were very common and widespread.
- At that time if anyone was known for reading books authored by Ibn Taymiah or Ibn Al Qayim, he was treated as an outcast and people would fear dealing with him, he could be killed or kicked out of the town for doing so.
- The Shaykh even survived an assassination attempt after people broke into his house and tried to kill him but Allah protected him.
- Reading the books of Ibn Taymiah or Ibn Al Qayim at that time was a very risky thing to accomplish, especially in that environment if you get caught. It was mentioned that Shaykh Muhammad Ibn Abdul-Wahab would rip the front cover page of the books which he read to prevent people from knowing that he had been reading the books of Ibn Taymiyah or Ibn Al Qayim.
- People used to warn from their books and showed animosity towards anyone who would read their books.
- History repeats itself today, the same thing is happening at present, as we find out that the majority of brothers today who follow the path of the Salaf who read and study from the brave scholars speaking of the Haqq cannot mention the names of such scholars in public due to people's warning against them.
- When I was studying in one of the universities in a certain country I had my circle of friends and whenever we used to exchange the books written by the brave & current scholars we would do so by covering the front page putting the titles of books explaining Arabic language and Arabic Grammar regarding which people have no objection.
- He learned and benefitted a lot from covert reading and study of the books by Ibn Taimyah and Ibn Al Qayim until he decided to spread the Aqeedah publicly in his hometown, Najd.
- He went public more precisely after the death of his father. His father used to criticize the harshness of his son in forbidding the evil and commanding good and publicly propagating Tawheed.
- After he went public he started having followers and a circle of students which provided him with the power not only to limit speaking against the evil of shirk, but also he and his students started changing the evil by their hands, he started cutting down the trees and palm trees which were asked by many people for seeking assistance besides Allah and that is a clear form of shirk.
- He also started leveling down the graves which were worshipped by many and many used to make Tawaaf around them or slaughter for those inhabitants of the graves.

Many at that time used to worship the graves of people who were known to be righteous or people who were misguided but are considered righteous by those who worship them. They are dead people who have no power to do anything, neither for themselves nor for anyone else.

- He followed the prophet PBUH in destroying the graves which are built to be honored as was narrated by Ali Ibn Abi Talib RAA: "I pledged the prophet PBUH that I would level down any grave that is honored" [Muslim].
- His influence and power grew and his followers kept increasing until they reached about 600 followers from the people of Najd, they were strong enough to destroy and level down a very famous grave at that time which was attributed to the companion Zayd Ibn Al-Khattab RAA. People used to commit shirk in that grave by seeking to the grave instead of asking to Allah alone. He then leveled it to the ground.
- His influence kept increasing until him and his students started publicly commanding good and forbidding the evil through forming a Hisba.
- His influence kept increasing until he started applying the laws of Allah and the Hudood (Divine penalties) of Allah that were neglected at that time.
- It is mentioned that a married woman came to Shaykh Muhammad Ibn Abdul-Wahab and admitted that she committed Zina (Adultery), he kept asking hoping that she didn't fulfill the criteria of the punishment (which is stoning to death in the case of a married individual in the Quran and the Sunnah) , but she kept on insisting and admitting the crime. It is one of the toughest punishments from amongst the Hudoud. The Shaykh applied the Hadd of zina on that woman and when he did so the Al-Alarabiya news Channel started criticizing him ... Just kidding. But after that punishment had been applied the people at that time started a campaign against him "How dare he stone people to death?" "Why is he lashing the people who drink Alcohol?" "Who does he think about himself?"
- The grave-worshippers, adulterers and alcohol drunkards all gathered and agreed to kick him out of Najd.
- He was forced to leave his hometown to a town called Al-Dariya which is very close to the modern day Riyadh. He was forced to travel in the hot desert without even taking proper supplies. All he had was a small hand held fan during his trip. He was making remembrance of Allah as he was walking until he reached Dariyaa.
- When he arrived there he was hosted by one of the locals, from where he continued his quest in calling people to Allah through preaching Tawheed, commanding good and forbidding the evil.
- He kept on calling to Allah until his followers started increasing and from among the followers was Shaykh Muhammad Ibn Saud. He was a prince over that region. And that was a milestone where the guiding book was paired to the protecting sword. Once these two elements join together then that's a recipe for the victory. Just as Shaykh Ibn Taymia said: "The way that Islam had been established on earth is by a guiding book and a protecting sword and Allah is sufficient to grant victory." This is very true and can be

proven correct from the Seerah of the prophet PBUH, The prophet PBUH only became well-known and achieved great influx of followers after he had established Islam in Madinah following Hijrah.

- The poet companion Hassaan Ibn Thaabit RAA has famous lines of poetry which states:
  "The prophet called people in Makkah nicely for a very long time and only few followed him, but when he called to Islam while the sword was shining in his hand, only then they submitted, followed and repented."
- This is also proven by the Quran in Sourat Al-Asr:
  "When comes the Help of Allah, and **Victory**, and you see the people enter Allah's Religion in **crowds** Celebrate the praises of your Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).
- So it is only after in a place where Islam triumphs and holds authority that you see people entering and submitting to the religion of Allah. This is a general rule in life.
- It has been narrated on the authority of the companion Uthman Ibn Affaan saying: "Allah guides the majority of people through authority more than the Quran alone."
- So Shaykh Muhammad Ibn Abdul Wahab and Shaykh Muhammad Ibn Saud grouped and adopted the call of Tahweed, in order to spread and protect it.
- Shaykh Muhammad Ibn Saud said to Shaykh Muhammad ibn Abdul Wahab: "I am giving you the glad-tidings; you arrived to our protection and welcome for coming here. Allah will replace you with a better place than the one you left for His sake."
  Shaykh Muhammad Ibn Abdul-Wahab replied: "I will also give you glad-tidings of victory and power, because whoever follows and protects the banner of 'La Ilaha Ila Allah Muhammadun Rasul Allah' will be protected by Allah, and Allah will grant him victory over his enemies sooner or later."
- For a Muslim victory could either come in Dunya or in the hereafter. He could either live applying his religion in glory and see the victory or die while doing so and earn the top ranks in Paradise, the rank of Shahadah.
- Shaykh Muhamad Ibn Saud was bothered by a certain thing regarding this deal, he said:
  "I fear that if Allah makes us victorious after that you might move to a different town".
  Shaykh Muhammad Ibn Abdul-Wahab replied: "That will not happen. Blood is blood and destruction is destruction (meaning that I am one of you, now your blood is my blood and your destruction is my destruction).
- Shaykh Muhammad Ibn Abdul-Wahab kept his promise, he stayed and took Al-Dariya as his hometown where he taught his students and authored his books. He lived in it and his house was known among the people as the "Headquarters of Tawheed". He along with his students used to occupy their time during early mornings and evenings with seeking knowledge and in between they used to train their military skills and knowledge, may Allah accept them.
- When he grouped with Shaykh Muhammad Ibn Saud they didn't restrict themselves to Dawah only. They started fighting for the sake of Allah after they had advised and communicated to the towns around them until Allah gave him victory and took over

the whole of Riyadh, Al-Qaseem and many more areas. That was known as the **First Saudi State.**

- We need to clarify a certain point here because many are confused about it , the Saudi state passed through 3 phases:
    - First Saudi State: This was during the life of Muhammad Ibn Abdul wahab.
    - Second Saudi State
    - Third Saudi State: Is the one ruled by apostates today
- So it not fair for anyone to attribute the third to the first or vice versa.
- He lived in Dariya until he died there in the year 1206 Hijri where he was buried; he died at the age of 92 years. May Allah have mercy on him.
- Many students studied under him and form his eminent students are:
    - His sons Ali, Al-Hassan and Al-Hussain. This refutes a major lie spread about the Shaykh which is that he hates the prophet PBUH and Ahl-Al-Bayt of the prophet PBUH. If he did so he wouldn't have named his sons after them.
    - His son Ibrahim.
    - Hamad Ibn Nassir ibn Ma'amar
    - Hussain Ibn Ghannaam known for writing a very good and authentic biography of his Shaykh after he had seen people spreading lies about him. This is beneficial to those who want to refer to it.
    - Saud Ibn Abdul-Aziz Ibn Muhammad Ibn Saud.

- His Books: Before making list of his books I would like to say that his books are very few when compared to those who lived at his time because he didn't have time to write books because his time was mostly occupied by producing warriors of Islam by teaching them.
- From his books:
    - Kitabul Tawheed: The most known
    - The Summary of the Seerah of the prophet PBUH: he summarized the Seerah book of Ibn Hisham. (Ibn Hisham summarized the Seerah book of Ibn Ishaaq).
    - The summary of Zad Al-Ma'ad by Ibn Al-Qayim.
    - Al-Usoul Al-Thalatha (The three fundamentals)
    - Kashf Al-Shubuhat (Exposing the doubts)
    - Al Qawaid Al-Arba'a (The 4 rules)
    - The prophetic teachings when walking to Salaat
    - The book of Major sins (Al-Kabaair)

- Many of the scholars living at the time of Shaykh Muhammad Ibn Abdul-Wahab praised him and gave him Tazkiya (recommendation) like:
    - Al imam Al-Shawkaany: The author of Nayl Al-Awttaar
    - Al Imam Al-Sana'any: He praised the shaykh many times through his poetry.
    - The Historian Al-Zarkaly: The author of the book of Al-A'alaam.
- These were just quick points and an overview about the life of this honorable Shaykh Rahimahulah who is also known as the reviver of Islam during the 11th Hijri century. As was mentioned in Sunan Abu Dawoud, that the prophet PBUH said: "With every beginning of 100 years Allah brings up from this Ummah someone to revive His deen". And best revival is the revival of Aqeedah.
- Now that we're done with that brief introduction we will comment and explain the nullifiers of Islam.

[End of biography]

[Here one student reads out loud the following part from the Nullifiers -colored red-]

[Bismillah and may peace and blessings be upon His prophet. The author may Allah have mercy on him said:

"Know that the nullifiers of Islam are ten:

The First Nullifier

Shirk (associating partners) in the worship of Allah.

Allah says: “Verily, Allah does not forgive that anything should be associated with Him in worship (i.e., Shirk), but He forgives what is less than that to whom He wills.” (An-Nisa 4/48; An-Nisa 4/116).

And He says: “Verily, the one who mixes partners in worship with Allah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell).” (Al-Ma’idah 5/72)

What falls under this is performing sacrifices to someone other than Allah, such as the person who offers a sacrifice to the Jinn or to a grave.]

- We already spoke of the fact that the nullifiers are not only restricted to 10 nullifiers.
- The Shaykh started with this nullifier because it is the worst nullifier as was mentioned in hadith on the authority of Abdullah Ibn Masoud that the prophet PBUH was asked: "What is the greatest sin in the sight of Allah?"
  He Answered: "To make a rival for Allah while He Alone created you" [Bukhari &Muslim]
- Many still do not understand that the worst sin in Islam is shirk. They assume sins like stealing or adultery or interest are greater sins than Shirk. You may find many who are very cautious of committing these major sins but are quite reckless when it comes to falling in Shirk.
- Allah is the only one who created you, protected you and granted you sustenance and after all that He does you, you commit shirk!?
- Shirk has types and many classifications.
- One of the classifications is based on the 3 types of Tawheed:
    - Shirk in Ruboubiya. [Ruboubiya: The belief that Allah is only creator and sustainer of the universe and what's in it].
    - Shirk in Ulouhiya [Ulouhiya: The act of directing all his acts of worship to Allah alone while expecting the reward from Him e.g. Supplications to Allah alone/Ruling by his Book/Loving and hating for his sake 'Al-Wala'a Wal Bara'a.]
    - Shirk in Asmaa' and Sifaat: [Asmaa' and Sifaat : The belief in the infinite and exclusive names and attributes of Allah]
- Those who fall in Shirk in Ruboubiya are very few when compared to others.
- The majority of people who fell in shirk, committed Shirk in Ulouhiya. They believe in the Ruboubiya of Allah, they believe that He is the creator and sustainer.
- Notice how the cursed Iblees himself believed in the Ruboubiya of Allah when he said:
  "Iblis said: "**O my Lord!** give me then respite till the Day the (dead) are raised." [15:36]

  He called Allah "My lord" and he knew that he raises the dead on the day of judgment but his disbelief was through Shirk in Ulouhiya and other types of shirk.

- Allah told us about Pharoah and his people in the Quran in Al-Naml:14
  "And they rejected those Signs in iniquity and arrogance, **though their hearts were convinced thereof**: so see what the end of those who acted corruptly was!"

  Pharoah and those around him knew deep in their hearts that Allah is the creator and the Lord of the universe and what's in it. Therefore, the shirk of the Pharoah and his people was not exclusively through the shirk in Ruboubiya but through other forms of shirk. Allah says about them in Al-Naml-14:

"And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what the end of those who acted corruptly was!"

- The Mushrikin whom the prophet PBUH was sent to believe in the Ruboubiya of Allah but they fell in Shirk regarding the Ulouhiya of Allah (Which is directing their acts of worship to false deities other than Allah or not loving/Hating for the sake of Allah or not ruling by what Allah has revealed etc.) Allah says in Sourat Al-Ankabut-61:

  "If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "Allah". How are they then deluded away (from the truth)?"

- The same applies with the Jews, Allah says about them in Sourat Al-Baqarah-146:
  "The people of the Book know this [the prophecy of Muhammad PBUH] as they know their own sons; but some of them conceal the truth which they themselves know."

  They knew exactly who he was and they knew that he fulfilled the description they had of him in in their books. Therefore, their shirk was in Ulouhiya.

- For example, the Jews associate Uzair with Allah when it comes to directing their acts of worship. They would follow their Rabbis if they order them to do certain things, even if contradicted to what was mentioned to them by Allah.

  The Christians direct their acts of worship to Prophet Isa A.S. And they would follow their priests & bishops when they order them to do certain things which go against what was mentioned to them by Allah.

  Allah says in Sourat At-tawba-31:
  "**They took their priests and their anchorites to be their lords instead of Allah**, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)."

  Notice, how Allah criticized the way they got their legislations from other than what Allah has revealed and how they associated prophet Isa AS with Allah in directing their worships. Both are means of Shirk that Allah doesn't approve of Himself.

- All the previous examples commission of shirk from the aspect of Uluohiya.

- Those who fell in disbelief from the aspect of Ruboubiya are very minor such as the Dahriayeen from the past or contemporary communists or atheists who deny the existence of Allah or a creator for this universe. They are the worst of the Mushrikeen because not only did they revolt against the words of Allah, they revolted simple logic and the instinct.

- The famous story of Imaam Abu Haneefa's debate against a group of atheists:

  Imaam Abu Haneefa agreed to have a debate with some atheists and they both scheduled a time and a place for the debate.

  When the time appeared, Abu Haneefa didn't show up, so the atheists started telling the audience: "It seems that your Shaykh is too afraid to show up for a public debate!"

  Abu Haneefa then showed up late to the atheists so they asked him:
  "What took you so long to get here?"

  He replied:" I am sorry, I am late. It's just that I came from the other side of the river. I waited for a boat to help me cross to the other side but nothing showed up. I waited for a very long time until all on a sudden I saw a tree uprooting itself and all its branches fell off and get arranged, I then saw pins and ropes coming out of nowhere towards the tree and going around it and pins falling in place. It suddenly turned into a boat with no driver, I then get on top of it and it moved on its own way without a sailor until I reached the other side of the river then I came here, that's why I was late."
  They looked around and laughed at his story telling to the audience:
  "Did you all hear what your Shaykh just said? How on earth, does a boat come out of nowhere and it gets you here without a sailor?!"

  Abu Haneefa replied: "How strange are your minds? You deny that a boat could be made suddenly from nothing without a manufacturer but you find it alright to believe that the whole universe and what's in it from the skies, oceans, rivers, creatures, mountains and what's in them, all came into existence without a creator".

  They were then silenced and Abu Hanifa won the debate.

- It is only those who have a distorted logic and natural disposition who fall in this form of shirk the Shirk of Ruboubiya.
- To summarize, We mentioned the classification of Shirk that can happen in one of three:
    - Shirk in Ruboubiya

- Shirk in Uluhiya
- Shirk in Asma'a and Siffaat

- Shaykh Muhammad ibn Abdul-Wahab then mentions examples of shirks where he says: such as the person who offers a sacrifice to the Jinn or to a grave.

- There is another classification of Shirk which is classifying it into:
    - Major Shirk: This type takes a person out of the fold of Islam. e.g. offering a sacrifice to other than Allah, Ruling by other than what Allah has revealed, Asking dead people or their graves beside Allah.
    - Minor Shirk: This doesn't cast a person out of the fold of Islam.
      e.g. Swearing by things other than Allah while not believing in them as being sacred. The prophet PBUH said: "Whoever swears by anything other than Allah, then he fell in shirk" [Sahih Muslim].
      Another example is Riya'a (performing deeds with the intention of winning others praise). The prophet PBUH said: “The thing which I fear for you most is minor Shirk, Al- Riya'a" [Musnad Ahmad].

    - Riya'a is also called hidden shirk. And this leads us to a 3rd classification of Shirk and that is: apparent Shirk or Hidden Shirk.
        - Apparent Shirk: It includes directing supplications to other than Allah. Seeking refuge to dead persons in their graves.
          Allah says in the Sourat Al-Fatiha: "To You we worship and to You we rely upon".
          We must worship Allah and implement Tawheed with all its requirements and fear from falling into this nullifier which is directing worship to anything other than Allah.

    - So far we mentioned three classifications of the first nullifier of Islam {Shirk}:
        - The classification of Shirk based on Ruboubiya/Ulouhiya/Asma'a and Sifaat.
        - The classification of shirk into Major or Minor
        - The classification of shirk into apparent Shirk & hidden Shirk.

Questions and Answers:

Q: What is the ruling of applying the Hudoud without the presence of a legit Muslim Ruler?

A: The answer for this question is a long one and we are not left with much time to fully answer, however the summary of this matter is what Shaykh Ibn Taymia RA said: "If a group of Muslims possess power and influence over a piece of land then they must apply the Hudoud, even if there was no legit Muslim ruler".

The group of Muslims must have the power over the land to implement the Hudoud and command goods and forbid evils for them to carry out this responsibility.

Q: Isn't ruling by other than what Allah has revealed constitute part of the shirk of Ruboubiya?

A: When we mentioned previously that ruling by other than what Allah has revealed is an example of Shirk of Ulouhiya, we were referring to the action made by the servant himself. It can also be part of Shirk of Ruboubiya and in Asma'a and Sifaat, the following example would make it clearer:

If a person claims himself of the exclusive right to legislate, then such a person has fallen in shirk by claiming to have one of attributes of Allah and violated the Roboubiya of Allah by thinking that he has the exclusive right to decide on what's permissible and what's not for the people. Just like how Pharoah said to his people: "I am your greatest Lord".

- Pharaoh claimed Ruboubiya and at the end of times the Dajjal would claim Ruboubiya by claiming to be a creator.
- Allah says in Sourat Al-A'araaf-54: (Is it not His **to create** and **to govern**? Blessed be Allah, the Cherisher and Sustainer of the worlds!)
- Just as we believe that Allah is the creator we also believe that Allah is the legislator and governor who has the exclusive right to command his servants what's permissible and what's forbidden.
- Whoever claims to have the exclusive rights of legislation is the same as the person who claims that he is the creator of the universe; they both fell in Shirk of Ruboubiya for claiming rights that belong to Allah alone.

- If a person only rules by other than what Allah has revealed without claiming the right of being a legislator, then such a person has committed Shirk of Ulouhiya for not ruling by what Allah has revealed.
  Allah says in Sourat Al-Kahf-14: "They have no protector other than Him; nor does He share His command with any person whatsoever."

- So whoever rules by other than what Allah has revealed is the same as the one who directs an act of worship to deities other than Allah as mentioned in Ad'wa'a Al-Bayan By Shaykh Muhammad Al-Amin Alshinqiti's tafsir book.
- In the end they are all forms of Shirk which nullify one's Islam to varying degrees; these are just different categorizations which will be clarified as we advance in explaining the 4th nullifier.

Q: Some people claim that Shaykh Muhamad Ibn Abdul-Wahab spoke against the shirk of grave-worshipping only, is this true?

A: This is not true. He spoke both against the shirk of grave-worship and against the shirk of not ruling by what Allah has revealed.

The shaykh said in the end of his book Al-Usoul Al-Thalaatha: "The Tawagheet are many and their heads are 5: Iblees may Allah curse him, whoever is satisfied while others are worshipping him, Whoever calls people to worship himself, Whoever claims to know the unseen future and whoever rules by other than what Allah has revealed." Notice how he put those 5 as the heads of Tawagheet and he repeated that in many of his quotes in Al-Durar Al-Saniya.

And this will be discussed in details when we move on to the 4th nullifier.

- Even if the majority of his quotes spoke against grave worshipping, the reason behind it was that grave worshipping was widespread during his time. Just as how the majority of the quotes of Imam Ahmad ibn Hanbal RA were mostly speaking against the famous fitnah during his time (Those who claimed that the Quran is not the speech of Allah).
  One cannot blame Imam Ahamd RA for why he didn't speak much about the Shirk of grave-worshipping, because it wasn't the major evil act at that time.
  The majority of the refutations of Shaykh Ibn Taymia RA were on the topic of correcting the beliefs regarding the Tawheed of the names and attributes of Allah because that was the widespread problem during his time.
- This is also the way of the prophets may peace be upon them all. They first call people to Tawheed and then they concentrate on the widespread corruption. e.g. Prophet Shuaib AS, after he had called his people to Tawheed, warned them from being unjust while buying and selling products in their markets. So every prophet used to address the prevalent problems in respective era.

END OF THE FIRST LECTURE

Lesson 2

- Bismillah and may peace and blessings be upon His beloved messenger
- In the previous lesson we gave a brief introduction about the nullifiers of Islam, their numbers, other references and explanations of the nullifiers of Islam.
- We also shed some light on the life time of the reviver Shaykh Muhammad ibn Abdul-Wahab RA as many lies and false accusations targeted against him by his opponents.
- We also spoke about the first nullifier of Islam and today we will continue from the 2nd nullifier.

  Here one student reads out loud the following part from the Nullifiers -colored red-]
  [Bismillah and may peace and blessings be upon His prophet. The author may Allah have mercy on him said:

  "The Second Nullifier:

  Whoever places intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the Ijmaa (unanimous agreement)."]

- Intermediaries between Allah and his servants is two types:
  - **<u>Intermediaries who convey the teachings of Allah to his servants :</u>** Like the prophets who are the only source of conveying the message of Allah to his servants. Allah says in Sourat Al-Ankabut 18:

    "... and the duty of the messenger is only to preach publicly (and clearly)."

    The Shaykh is not referring to this type of intermediaries

    The prophets did what Allah ordered them to do to the fullest in conveying the message to his servants.

    Ibn Umar narrated that the prophet PBUH said: "Previously a prophet would specifically be sent to his people and I was sent to convey the message to everyone." [Bukhari and Muslim]

    Whoever rejects any of prophets of Allah then he has committed disbelief, as Allah says in Sourat Al-Baqarah -285:

    "We make no distinction (they say) between one and another of His messengers."

How do we reconcile between the two verses:

-"We make no distinction (they say) between one and another of His messengers."

"-Those messengers We endowed with gifts, some above others:" ??

-Answer: We make no distinction between them in terms of believing that they were all prophets sent by Allah. But in terms of their ranks and their level in paradise they differ from one another based on what was mentioned in the Quran. The best of the Prophet is Muhammad PBUH then is prophet Ibrahim Alyihi Assalaam.

-Unfortunately there are people who cherish a deviated belief like the Sufis who do not accept the prophets as the only means of conveying teachings between Allah and his servants. They bring up claims such as "you people are telling us information from the deads (referring to the Sanad/Chains of narration), but we inform you of things which are directly told to us by the forever living one."

They believe that they can get their teachings directly from Allah without the prophets as intermediaries. Such people say "My heart just spoke to me about my lord.", and this is how they end up innovating strange things in Aqeedah and new innovations in worships.

-Such people are not restricted by the words of the Quran and the Sunnah. They claim that the Quran and the Sunnah are for the beginners but one can reach a level where Allah reveals things to him directly or through dreams and use them as references for their teachings. They declare things as permissible or forbidden based on the dreams which they get or the Satanic whispers they get in their hearts.

We mentioned the previous point to reach the conclusion that whoever denies that prophets are the intermediaries in conveying the message between Allah and his servants has fell into disbelief.

- **<u>Directing supplications or seeking aid to intermediaries instead of Allah:</u>**
  This is the type of intermediaries which Shyakh Muhammad Ibn Abdul-Wahab is referring to. Therefore, whoever seeks refuge from the dead people who could be righteous or deviants or seeks help from the creatures in matters that only Allah can aid with exclusively, then that person has fallen in disbelief.

Whoever relies and asks the creatures for aid instead of beseeching Allah has fallen in disbelief and whoever believes in this form of intermediaries then such a person has committed disbelief. Why would someone leave the almighty and ask his creation or those dead who have no control or power to help them. Allah says in Sourat Ghaafir 60:

"And your Lord says: "Call on Me; I will answer your (supplication): but those who are too arrogant to worship Me will surely find themselves in Hell - in humiliation!"

Notice how Allah referred to calling him and seeking his help as a form of worship, therefore whoever directs this act of worship to anything besides Allah then he falls in disbelief.

On the authority of Al-Numaan Ibn Basheer the prophet PBUH said: "The supplication (Dua) is an act of worship" [Sahih by Abu Dawood, Tirmidhi, Nisai, Ibn Maajah]

On the authority of Anas Ibn Maalik: that the prophet PBUH said: "Dua is the root of worship" [Tirmidhi but this narration is a weak narration]

We should all know that:
Tawheed Al-Ruboubiya is singling out Allaah the Exalted with (the actions of) creation, providing sustenance, giving life, causing death, and all of the types of regulation and administration of the dominion of the heavens and earth, and (also) singling Him out, the Exalted, with (the right to) judgment and legislation and sending of the Messengers and revealing of Books.

Tawheed Al-Ulouhiya is singling out Allaah with worship so that none besides Him is worshipped, so that none besides Him is called upon, so that no one is sought for rescue or aid except Him and No one solves disputes except through His rules. So that no one is sacrificed to or slaughtered for, or made an oath for except Him.

The prophet PBUH told Ibn Abbaas: "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except

with what Allah had already prescribed against you. The pens have been lifted and the pages have dried." [Tirmidhi]

No matter how close an individual gets close to Allah he will not have the power to push any harm nor gain any benefit except by the permission of Allah.

If the individual we are talking about is alive then he may have limited means to bring benefit or push harm but the result depends on whether Allah wills for that benefit or harm to happen or not.

If the individual who is being asked for aid is absent from the scene or dead, then just asking them for aid is from the Major Shirk that takes a person outside to fold of Islam.

- The Rawafidh provide a clear example when it comes to believing in calling upon the dead for aid, they claim that calling the companion Ali RAA instead of Allah aids against the oppressive rulers [Bihaar Al-Anwaar (Rafidhi reference)].
- They also claim that if you want the best of the hereafter then call on Muhammad Ibn Al-Hanafiya Ibn Ali for aid.
- They claim that during the times of hardship you should call on Al-Abbaas Ibn Abdul-Mutallib and he will support you.
- They claim that if you have fear from death and want general support then call on "Saahib Al-Zamaan" (referring to their awaited Mahdi who doesn't fit the criteria known by AhlulSunnah Wal-Jama'aa.
  The Mahdi for the people of Ahlul-Sunnah Wal -Jama'ah is called Muhammad Ibn Abdullah. But the Rawaafidh claim that their Mahdi is called Muhammad Ibn Al-Hassan Al-Askari.
  The Mahdi according to Ahlul-Sunnah is from the lineage of Al-Hasan Ibn Ali RAA but the Rawafidh claim that their Mahdi is from the lineage of Al-Hussain ibn Ali RAA.
  The Mahdi accroding to Ahlul-Sunnah is not yet born form what we know. According to the Rawafidh their Mahdi has been born for centuries and decided to hide in Al-Sirdaab (cave) to do his "Major hiding" as they claim, they claim that he is in his cave answering on those who call upon him for aid.

- I was in Madinah and I entered Al-Baqe'ee (the graveyard where many of the companions are buried outside the Masjid of the prophet PBUH) I then noticed a group of Rawafidh wearing their turbans putting pieces of paper inside some of the graves. When we went to see what were on those papers and read them we found that it was a list of requests "Someone was complaining that his daughter was sick, so he asked to cure her- Someone's son was about to start his final examinations, so he implored to make him pass" etc.

We forbade them from doing so and a minor debate was started between us and them.

- Allah says in Sourat Al-Baqarah 186:
  "When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right path."

- Al- Hassan Al-Basri RA said: The companions of the prophet PBUH asked him a question "Is Allah very close to us that we ask him secretly/quietly? Or Is he far so that we call out loud for him?" Then Allah revealed the above verse to his messenger " When My servants ask you concerning Me, I am indeed close (to them)..."

- An important point that we must pay attention to is that it is not allowed to ask a living person to intercede for us on the Day of Judgment. Seeking intercession should be from those whom we are sure of acquired such an honor from Allah.

- Narrated by Jabir bin 'Abdullah [may Allah be pleased with him]: Allah's Messenger [peace and blessings be upon him] said: "Whoever after listening to the Adhan says (0 Allah, Lord of this most perfect call, and of the Prayer that is about to be established, grant to Muhammad the favor of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him.) **then intercession for me will be permitted for him on the Day of Resurrection**".[Sahih Bukhari].
- So in order for you to become a candidate for the intercession of the prophet PBUH on the day of judgment, you must follow the way which was specified to you by the prophet PBUH and by asking Allah to grant you that honor, not by innovating, not by asking the dead nor by asking the prophet PBUH instead of asking Allah.
- This is attained by asking Allah for such an honor and this is exclusively up to Allah to accept or reject whomever He wants for being a candidate for the intercession of His prophet PBUH.

- There are many false rejected intercessions that are explained In the Quran, Allah says in Sourat Al-Baqarah 254:
  "O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers."

  On that day there will be no intercession for those who sought intercession from others beside Allah.
- The only accepted intercession needs to fulfill the two following conditions:

- Allah's permission for someone to intercede [Who can intercede in His presence except as He permitted?] Al-Baqarah-255
- Allah's acceptance of the one who will be interceded for [and they offer no intercession except for those who are acceptable] AlAnbiya-28

- If the two above conditions are not met then the intercession is not accepted on the Day of Judgment.

- The innovators of today will insist that there are other means to deserve the intercession by using the following verse out of context [O you who believe! Do your duty to Allah, seek the means of approach ("Al-Waseela")unto Him] Al-Maeda:35

  They claim that seeking means of approach to Allah has to be through the righteous people. They claim that such righteous people will help them get closer to Allah through their high status. That is a very wrong understanding of the verse which they used.

  Seeking means of approach to Allah is done through asking Allah by His names and attributes as was mentioned in the hadith from Tirmidhi that the prophet PBUH said: "'O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'"
  Notice how he asked Allah by His mercy and not by the mercy of anyone else.

  From amongst the means of approach to get closer to Allah is by good deeds. The proof for this was mentioned by Bukhari and Muslim on the authority of Abdullah Ibn Ummar said:" I heard the Prophet (*Salla Allahu Alaihi Wa Sallam*) say: **"**While three persons were traveling, the night fell and they had to enter into a cave of a mountain in order to spend the night. A big rock rolled over and blocked the mouth of the cave. They said to each other: Nothing could rescue you but **invoking Allah with the best deed you have performed** (so Allah might remove the rock)". One of them asked Allah by the way he took care of his parents, the 2nd asked Allah by how he refrained from adultery while he had the chance to fall in it, and the 3rd asked Allah by how he paid back to whom he forgot to pay, so he invested the money in a winning business and when the worker met him after very long time to get his money, he gave money back to him along with profit made from the investment."

  Notice how they rushed to ask Allah with their best deeds that are the first thing which came to their minds, not by calling upon the dead or the weak creation of Allah.

If someone claims that the above story was from the teachings of the people of the previous prophets, we say that the scholars have differed regarding the teachings of precious prophets into 3 opinions, and the closer option to the truth is that the teachings of the previous prophets apply for us as long as their teachings don't go against our teachings.

Also from amongst the means of approach to Allah is requesting to a righteous living individual to make Du'aa for you. The evidence for this was derived from the rightly guided Khalifah Umar ibn Al-Khattab RAA who said after the death of the prophet PBUH:"O Allah, we used to get closer to you by the Du'aa of your prophet for us, and today we get closer to you by the Du'aa of the uncle of our prophet PBUH" [Bukhari].

When the prophet PBUH was alive many companions would ask the prophet PBUH to make Du'aa for them. But after his death PBUH they asked his uncle who was still alive at that time to make Du'aa for them.
Notice, following the death of the prophet PBUH none of the companions went to the grave to ask the prophet in his grave, such a manner that many misguided people do today. If that was allowed, then Umar ibn Al-Khattab RAA who was from the scholars of the companions would have done so.

The dead people cannot help those who are alive by any means; in fact, the dead person is in dire need of Du'aa for him from the living ones. And that was why Salaat Al-Janazah (Funeral Prayer) was prescribed.
The dead people are the ones who are in need of the Du'aa from the living ones.
The living people do not need the aid from those dead for any reason.

By this we reach the end of brief explanation of the 2nd nullifier of Islam that whoever puts intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them has left the fold of Islam.

Here one student reads out loud the following part from the Nullifiers -colored red-]

[The Third Nullifier
Whoever does not hold the polytheists (Mushrikeen) to be disbelievers (Kuffar), or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.]

- In another written article by Muhammad ibn Abdul-Wahab (Personal Messages P: 213) states that whoever does these things has committed disbelief by consensus (Ijma'a).

- This nullifier was stated by many scholars from the Salaf such as the Muhaddith Scholar Sufyan Ibn-Uyaina RA, Abu-Bakr ibn Ayaash RA, Shabeeb Al-Naysabori RA, Abi Zur'aa Al-Raazi RA, Abu Haatim Al-Raazi and Shaykh Ibn Taimiah RA.
- Nice lines of poetry:

و رغم ما قلت من التحذير * لا ينبغي الوقوف في التكفير

اذا بدا الكفر جليا و ظهر*من لم يكفر كافرا فقد كفر

Translated as:

No matter how much I warned, one cannot deny Takfir,

As long as the Kufr is apparent and obvious, Whoever doesn't call the Kaffir a Kaffir has fell into it

- Whoever doesn't hold the Mushrikeen as disbelievers has committed disbelief because he contradicted what Allah or his messenger PBUH said.
- Definition of Taghout
- Shyakh Muhammad ibn Abdulwahab says in Al-Durrar Al-Saniya Vol3 P119:
  " Remember Allah my brothers, hold firm on to the fundamental of your Deen, all of it, from the beginning to the end, which is the testimony of Laa Ilaha Ila Allah, know what it stands for, know what it means, love and support those who live by it and take them as brothers even if they were far from you. And Reject the Tawagheet, Declare them as disbelievers and hate those who loved them or protected them or supported them or don't regard them as disbelievers, or those who say I have nothing to do regarding them, Allah will not ask me about them, such a person has lied about Allah and spoke falsehood, for Allah has ordered him to do so, to declare them as disbelievers and show enmity towards them. Allah said when speaking to them:
  “Say: O you Disbelievers!" [Al-Kafiroun:1]. Allah described them with disbelief he didn't say “O you Quraysh!" or "O you arabs". Allah says: "Whoever rejects Al-Taghout and believes in Allah has grasped the most trustworthy hand-hold that never breaks" [Al-Baqarah: 256]

  Shaykh Muhammad Ibn Abdul-wahab says in "Al-Rasael Al-Shakhsiya" (Personal Messages): "And the meaning of rejecting the Taghout means to show your disavowal towards any form of worship directed to anything besides Allah and consider those invalid and to regard those who do so as disbelievers and to show enmity towards them."

- That is what Al-Kufr BilTaghout means.
- Shaykh Muhammad Al-Amin Al-Shinqiti RA said: “Whoever doesn't reject the Taghout then he has not yet become a believer, and whoever is not a believer will be thrown with those who went astray."

- Therefore we must name the disbelievers by their real title whether they are original disbelievers (Jews, Christians, Buddhists, etc) or apostates (Murtadeen) and not to hesitate in doing so after Allah gave them that description.
- Why are some people hesitant to call them by the title which Allah has labeled them with. How can someone claim to be a follower of the Quran or a servant of Allah while rejecting the label which Allah labeled the disbelievers with? Whoever does so commits an act of disbelief.
- **It is important to know that the root of this nullifier which is rejecting the labels which were given to those disbelievers by Allah in the Quran/Sunnah. Allah says: " Then is it only a part of the Book that you believe in, and do you reject the rest?" [Al-Baqarah-85]**
- Not declaring those who committed disbelief as disbelievers is a nullifier of Islam.
- All the confusion surrounding this nullifier is due to the false claims and rumors that are wide spread misconception about the righteous people.

  False claims such as "You people make Takfir in chains and cascades until you end up declaring yourself as a Kaffir".

  Another false claim: " You claim that whoever doesn't declare X as Kafiir then he's a Kaffir, and whoever doesn't declare the person who denies to declare X as a Kaffir then he's also a Kaffir, And whoever doesn't declare the person who rejects to declare the person who denies to declare the person who refrains from declaring X as a Kaffir is also a Kaffir"

  Until they falsely claim: "You'll end up making Takfir in such chains until you declare the whole Muslim population as Kuffar"

- It is because of such claims spread by ignorant people that cause the confusion. They misunderstood what this nullifier means and are ignorant of its restrictions and conditions.

- Allah has guided the people of guidance to properly explain this nullifier by the following points:

    - Whoever doesn't declare those specifically named by Allah or his prophet PBUH as Kuffar then he has committed disbelief.

For example, Allah specifically mentioned Pharoah as being a Kaffir. Same with Ibless Allah declared him as a Kaffir. Same applies with Haamaan, Abu-Lahab, Abu Jahl, Abu Taalib etc. The prophet PBUH declared them as Kuffar.
Whoever doesn't declare such people as Kuffar have fell into disbelief for going against what Allah or his prophet said in the Quran and the Sunnah.

When Shaykh Ibn-Otheimeen was asked about the ruling of a person who doesn't declare Iblees as a Kaffir, he replied: " Whoever says this has committed disbelief because Allah clearly mentioned in the Quran:
"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers"

Allah clearly stated that Iblees is a disbeliever and whoever denies this fact then he has fell into disbelief for turning his back on many verses.

And that applies for anyone who has specifically named as a disbeliever by Allah or his prophet PBUH.

- Whoever doesn't declare the original Kuffar (Kaffir Asli) as Kuffar then such a person has committed disbelief.
  This has become a widespread problem amongst those who claim to have “liberty” and “freedom”, we hear statements from them, such as "Our brothers the Jews, Christians, Majoos (fire worshippers), Buddhists " etc.

  N.B. When referring to the Christians in Arabic, we should call them Nasaara نصارى , and not Maseehiyeen مسيحيين because Maseehiyeen attributes them to the Messiah prophet Isa Alaihi wa sallam, while he's innocent from them and their shirk, so Allah called them Nasaara. And He called the Jews Yahoud. We shouldn't exchange the Islamic titles which were assigned by Allah for others.

  So whoever rejects calling the original Kuffar (Kaffir Asli) by the title which Allah has given them has committed disbelief.

  It is not acceptable for someone to cause confusion and try to sugarcoat it by calling them things like "potential believers" or "they are believers from some aspects and disbelievers from some aspects" or "The people of the book are not disbelievers" or "these are all roads to one God".

  Whoever claims such things has abolished the Quran from cover to cover. It also shows how worthless the verses of Allah are for people who adopt such thoughts.

Al Qaadi Iyadh RA (Maaliki Scholar) said in his book Al-Shifa'a Vol2:
"Whoever refrains from declaring any of the false religions beside Islam as disbelief then he has committed disbelief without doubt."

Shaykh Abdullah Abu Butayn RA mentions in Al-Durrar Al Saniya Vol.12 P 97, the Ijma'a (consensus) by the scholars regarding the disbelief includes that whoever refrains from declaring the Yahoud and Nasaarraa is a disbeliever.

- Whoever refrains from declaring a person whom was agreed upon and named by the consensus /Ijmaa of the scholars as a disbeliever, and then he has committed disbelief.

Al Imam Al-Sakhawi RA says: "Whoever refrains from declaring the likes of Ibn-Arabi and his followers is a disbeliever"

(N.B. We shouldn't mix up the names. There is a difference between **Muhyil-Din (Muhil-Shirk) Ibn-Arabi** the author of the book Al-Fusous , and the eminent noble Maliki Scholar **Abu Bakr ibn Al-Arabi Al-Maliki** Rahimahullah, The difference between them is like the difference between the stars and the dust.
Ibn Arabi was declared as a disbeliever by many of the Shafie scholars from his time and Imam Al-Sakhaawi also narrated by Shaykh Ibn Taimiah and Shaykh Muhamed ibn Abdul-Wahab that whoever hesitates to call Ibn-Arabi a Kaffir then he has fallen into disbelief).

That is an example of how the scholars agree upon the disbelief of Ibn-Arabi who used to believe in Al-Holoul/Al-Itihad (The belief that Allah blends and dissolves in his creation).

However, if the respectable scholars differ whether a named individual (X) is a Kaffir or not, then the above rule doesn't apply due to the lack a legit consensus.

For example:
Imam Ibn-Hajar Al-Asqalani says in his book Tahtheeb Al-Tahtheeb: "Al-Hajaaj Ibn Yousif Al-Thaqafi has been declared as a disbeliever by a group of scholars Such as Saeed Ibn-Al-Jubair, Mujahid, Ibn Abi-Al Nujoud, Al-Sha'abi and many more. However there are some scholars who didn't label him as a disbeliever and refrained from calling him a Kaffir (which is the correct opinion)."

Does that mean we apply he rule of "whoever doesn't declare Al-Hajaaj Ibn yousif as a Kaffir then he has committed disbelief"?

No, because there is a difference of opinion among the respectable scholars regarding him.
Imam Tawous Al-Yamaani RA said: "I am wondering regarding our brothers in Iraq for still calling Al-Hajaaj a believer"

Notice how Imam Tawous referred to them as "our brothers", he still viewed those who considered Al-Hajaaj as a believer as his Muslim brothers. It is a huge mistake for someone to declare his Muslim brothers as Kuffar in similar scenarios.
As long as it is agreed upon by the respectable scholars that the named individual is a disbeliever then the rule applies.

- Final point to clarify this nullifier is that, if it becomes clear and apparent based on Shari'i evidences for a Muslim that an individual has fallen into disbelief and yet refrains from declaring that person as a Kaffir, and then he committed disbelief without holding into account the Ijma'a of the respected scholars in specifying him as a disbeliever or not.

  For example:
  After knowing the Shari'i evidences from the Quran and the Sunnah and then you are certain that a man called Amr has fallen into disbelief according to the Shari'i conditions, then it is an act of disbelief to refrain from declaring Amr as disbeliever, it doesn't matter if this was done for a desire or a worldly gain, it still is an act of disbelief.

  We must be very careful from turning our backs on the words of Allah and his messenger PBUH. We must be very aware not to fall in supporting the Kuffar against the Muslims (Which will be discussed in the 8th Nullifier).

  This nullifier is very related to the 8th nullifier (Allying with the Kuffar against the Muslims) because the first step towards supporting the Kuffar against the Muslims is failing to label and recognize them as Kuffar (Which is the third nullifier).

  Failing to declare and recognize the Kuffar with the title which Allah has given them leads many into treating them in the way they are supposed to treat Muslims. They end up treating the Kuffar the same way they treat Muslims.

  It is failure to declare them as Kuffar which causes confusion in implementing the rulings of Al-Wala'a Wal Bara'a.

The evidence for this nullifier is mentioned in Sourat Al-Nisaa: 115:
"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination."

If it becomes clear to you from the Quran and the Sunnah that someone has committed Kufr and you refrain from declaring him as a Kaffir, after guidance has become clear to you then that is an act of disbelief for opposing the way of the prophet PBUH.

If someone does any of what we have mentioned above then he has committed the third nullifier of Islam which is "Whoever does not hold the polytheists (Mushrikeen) to be disbelievers (Kuffar), or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.]

We will stop here insha Allah, and may peace and blessings be upon His prophet.

Translator's note: [There is a recorded audio talk which was given by Shaykh Abu-Maalik At-Tamimi May Allah accept him in one of the Masaajid in Dawla only explaining the third nullifier, he further clarifies and sets the limits of this nullifier, he explains the fine lines between having Ghulu and Irja'a, and the matters which are disputable. If Allah gives me time I will translate it insha Allah]

Questions and answers:

Q: Allah says: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray." [Al-Nisaa: 116] What is the evidence which states that Allah forgives whoever repents from Shirk?

A: We shouldn't mix up in understanding the verses; the verse speaks about a person who is dying on his death bed, that Allah will never forgive Shirk. If a person dies upon Shirk without repenting from it then Allah will not forgive Shirk.
Any sin which is less than Shirk (adultery, stealing, Alcohol, drinking, etc) might be forgiven by Allah, if Allah wills to forgive that person, it is entirely up to Allah to punish him for these sins or forgive him.

The point is, even if those who committed sins which are less than Shirk (adultery, stealing, Alcohol, drinking etc.) enter hellfire to be punished, they will eventually be allowed to enter Jannah for having Tawheed which has not been nullified, However if someone dies on Shirk then that grants someone eternal punishment in the hellfire.

So the verse which you mentioned speaks about those who died, but as far as those who are alive then nothing can be an obstacle between them and making Tawba (repenting) and returning to Allah.

The prophet PBUH said in Sahih Muslim when he was talking to the companion Amr: "Didn't you know that when a person enters Islam it erases every sin made before that moment".

The majority of the companions were worshipping idols before knowing about Islam but after entering into Islam Allah forgave they and he turned them into the best of nations. By the generosity of Allah, He will exchange all past sins into good deeds.

Whoever repents from a sin is the same as the one who didn't commit it.

Q: Why is refraining from declaring the disbelievers as Kuffar considered a nullifier, is it from the aspect that it branches off "rejecting the verses of Allah"?

A: Refraining from declaring the disbelievers as Kuffar is considered a nullifier because it shows that such a person rejects the words of Allah AND doesn't have disavowal towards the Kuffar.

- Q: What did it mean when you said that "whoever refrains from declaring a person who was agreed upon and labeled by the consensus /Ijmaa of the respected scholars as a disbeliever then he has committed disbelief."?

  A: We follow the explanation we just mentioned that if the respected scholars agreed on the Takfir of a named specified individual then the rule applies if anyone refrains from declaring him as a Kaffir.

  If the specific individual was an original Kaffir then who ever refrains from declaring them as a Kaffir then he has committed disbelief

If someone was specified in the Quran as a disbeliever like Iblees or Pharoah then any person who refrains from declaring them as disbeliever constitutes an act of disbelief.

If an individual was a Muslim at the beginning then he fell in apostasy and became a Taghout. Then such situations should be assessed, if a person reaches the conclusion that the named individual has committed disbelief but refrains from declaring him as so then he falls into disbelief

Q: What did you mean by "Wuhdat Al-Wujoud”? And we want a brief explanation about such people and is it true the Sayiid Qutb believed in "Wuhdat A-Wujoud”? And what is the ruling on anyone who adopts it?

A : Those who carry such beliefs are worse than the Yahoud and the Nasaaraa as was described by Ibn Taymiah RA. Because such people who carry this belief like the Suffis, Nusairies, Druze etc. claim that Allah is present everywhere. They believe Allah is present inside his creation
We do not want to give you an example of what such people claim, that Allah exists within such and such places (referring to toilets etc).
One of them said: “Our God is inside the pig". Another said: “There is nothing under this shirt except our God".

The Yahoud fell in Kufr in many ways, such as attributing some of the attributes of Allah to some of his creation (like what they did with Uzair).

Same with Nasaara who believe that Allah became part of prophet Isa Alaihis salam.

If the Yahoud and the Nasaaraa are considered Kuffar by consensus then how about those who have exceeded the Kufr of the Yahoud and the Nasaaraa claiming that Allah is inside all his creation! Calming things like: "He is me and I am him" like what Ibn Arabi calims.

This is disbelief that is agreed upon amongst the scholars. And they also agreed that whoever doesn't declare those adopting such a pagan belief as disbelievers then he commits an act of disbelief.

The correct belief is that Allah is all knowing about his creation with his ultimate knowledge, ultimate seeing, and ultimate hearing.

The noble Islamic figure Sayyid Qutub has been lied because he revived the belief of ruling by what Allah has revealed at his time. Many people have spoken against him and spread lies about him. He was very eloquent in his writings. His style of writing was very unique. But his opponents love to take his words out of their context. Sayid Qutb's way of writing was artistic rather than using the proper Shari'i terminology. His opponents attributed many false things against him claiming that he believed in "Wuhdat Al-Wujoud"...
Most of those allegations are due to their misunderstanding of his words or taking words out of context.

You should also know that Sayyid Qutb RA passed through phases in his life. And knowledge is acquired gradually with time. Many of his opponents dig deep in his very old writings to prove their points not knowing that Sayid Qutb changed his view regarding these statements at later stages in his life in his latest books or latest editions.

Many of his opponents lack basic fairness , such a bad character that is found in the jews like the story of Abdullah who was a Jew then entered Islam. The prophet PBUH asked the Jews about him and they praised him but when he told them that he became a Muslim they immediately started slandering him [Bukhari & Muslim].

This character is also found among women, in the hadith:" You are ungrateful towards your husbands, if your husbands treat you kindly all the time and mistreats you once you say "I have never seen any good coming from you ever" [Bukhari & Muslim]

These are very bad characters that the opponents of the people of Tawheed have towards them and those who revive Islam and the belief of ruling by the book of Allah and Al-Walaa wal Bara'a.

Q: Is the doctor Ibn Sina considered a Zindeeq (Deviant)?

A: Shaykh Ibn Taymiah RA narrates that Al-Khudiary said that his scholars said: "I have met the scholars of Bukhaara saying that Ibn Sina was a smart Kaffir".

Notice how the scholars at the time had some fairness. The fact that he was a Kaffir didn't prevent them from stating that he is smart.

For example, Antara ibn Shadad the famous arab who was a Mushrik, no one can deny that he was a brave warrior.

Haatim Al-Taie was a Mushrik but we cannot deny that he was a very generous man and So on.

Unlike the Murjia'ah of today who would strip you off all the good once and blame all the evil on you once you differ with them.

Many scholars have agreed that Ibn Sina is a Kaffir Zindeeq because of adopting philosophy. The philosophy which he adopted has led him into saying things which are very disturbing towards Allah and his prophets.

Q: What is the ruling of a person who prays sometimes and stops sometimes, as in he doesn't pray regularly?

A: Regarding the person who leaves Salaat , The scholars have differed in three opinions :

1-The majority of the Scholars of Ahnaaf/Maalikia/ Shafiia believe that the person who leaves Salaat doesn't become a disbeliever as long as he doesn't deny that Salaat is obligatory,

2- The scholars of Hanabila say that: Whoever leaves Salaat in its entirety is a Kaffir.

3- The Dhaahiri scholars like Imam Ibn Hazm RA say leaving a single prayer without an acceptable excuse is an act of disbelief.

The most correct opinion due to the evidences is the saying of the Hanaabila that whoever abandons Salaat in its entirety has committed disbelief because Allah says in Sourat Al-Rum:31:
" [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah"

The prophet PBUH said: "Between a man and disbelief and paganism is the abandonment of Salat (prayer)." [Muslim].

"إن بين الرجل وبين الشرك وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: والكفر ترك الصلاة" ((رواه مسلم)).

The prophet PBUH called abandoning the Prayer as an act of Kufr. The literal word used is "Al-Kufr".

Shaykh Ibn Taimiyah RA said in his book Iqtida'a Al -Siraat Al-Mustaqeem: "Whenever Kufr is mentioned with the letters "AL" in the beginning it usually refers to Major Kufr."

This could be proven if we take other ahadith into consideration such as:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (May peace and blessings be upon him) observed:
Two (things) are found among men which are tantamount to disbelief: slandering one's lineage and lamentation on the dead. [Bukhari]

" اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنِّيَاحَةُ عَلَى الْمَيِّتِ " .

The prophet PBUH described the above actions with the word Kufr without the "Al" at the beginning which means that he was referring to minor Kufr in this hadith.

It was narrated from Mihjan that he was in a gathering with the Messenger of Allah (ﷺ) when the Adhan was called for prayer. The Messenger of Allah (ﷺ) got up, then he came back and Mihjan was still sitting there. The Messenger of Allah (ﷺ) said to him:
"What kept you from praying? **Are you not a Muslim man?"** He said: "Yes, but I had already prayed with my family." The Messenger of Allah (ﷺ) said to him: "When you come you should pray with the people even if you have already prayed." [Bukhari]

From the above Hadith we understand that whoever abandons prayer is not a Muslim because Muslims must pray on time.

The only time where a person abandons praying is when a woman is going through her menstrual cycle or during her puerperium after giving birth or when a person is mentally retarded.

There are many narrations supporting this point such as:

On the authority of Ibn Masood (may Allah be pleased with him) said:
The Messenger of Allah (peace and blessings of Allah be upon him) said, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and **the one who forsakes his religion and separates from the community.”** [Al-Bukhari & Muslim]

The scholars who follow the first opinion that a person who abandons prayer cannot be counted as a disbeliever unless he denies that they are obligated also say that such a person should be called forth to repent and should be given a deadline to repent (Istitaaba) and if he doesn't then he must get killed (The Hanabila say he should be killed for apostasy while other Madhhabs say he should be killed as a capital punishment "Hadd").

We then take this opportunity to ask the respected scholars from the Hanafi, Shafie, Maliki schools, What made the blood of such a person Halaal to be spilled after knowing that the prophet PBUH said: "

"On the authority of Ibn Masood (may Allah be pleased with him) said:
The Messenger of Allah (peace and blessings of Allah be upon him) said, "It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and **the one who forsakes his religion and separates from the community."** [Al-Bukhari & Muslim]

He didn't commit adultery, nor did he kill a life which leaves us with the last option which is **the one who forsakes his religion and separates from the community.**

The companions all agreed (Ijmaa) on the Kufr of the one who abandons Salaat.
Narrated Abdullah bin Shaqiq Al-'Uqayli:
The Companions of Muhammad (ﷺ) didn't consider leaving anything to be disbelief except for the Salat. [Tirmidhi].

If there is a consensus (Ijma'a) from the companions on a matter then the differences of those who come after should not be taken in to consideration.

We should believe that if a person abandons Salat then that is an act of disbelief, however denying that Salaat is an obligation is a separate independent nullifier of Islam.
E.g If a person prays all his prayers on time but denies (Istihlal) that it is an obligation then that individual is a disbeliever.

These are two separate nullifiers:
1-Abandoning the Salaat.
2-Istihlal: Denying it as an obligation.

We end this by mentioning an important point by Shaykh Ibn Taimiah RA: "Whoever doesn't see the one who abandons Salaat as a disbeliever then that person has been inflicted by the doubts (Shubuhaat) of Irja'a"

Lesson 3

- Bismillah
- We already explained some of the nullifiers of Islam such as Shirk, relying on other than Allah, taking intermediates between Allah and his servants, and whoever doesn't declare the Mushrikin as disbelievers then he falls into disbelief.

- Today we will talk about the 4th nullifier of Islam:

Student reads:

[Whoever believes that some guidance other than that of the Prophet's (sallallaahu alayhi wa sallam) is more complete and that someone else's judgment is better than his judgment, such as the one who prefers the judgment of the Tawaghit (pl. of Taghout) over his judgment, then he is a disbeliever.]

- It is known to Muslims by necessity that the rules of Allah are the best of the rules and the way of the prophet PBUH is the best of ways.
  Allah says in Sourat Al-Maidah: 50
  "Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]."

- But those whose hearts are still in doubt and hypocrisy, they prefer the rulings of Jahiliayh (old rulings or modern rulings) over the Allah's rules.
- Implementing the rules of Allah on his servants is a very easy thing due to its compatibility with the natural instinct. But those whose hearts have sickness keep making excuses to avoid implementing them such as seeking acceptance and recognition from the west or making it sound very difficult to implement the rules of Allah or by claiming things like "These rulings are obsolete and not compatible for our time or place".
- If we look at the first state of Islam founded by the prophet PBUH in Madinah and try to find the statistics of how many robbery took place at his time or how many cases of adultery were recorded or how many alcohol consumption cases were recorded. Now let's compare that with the statistics of today, how much Zina, rapes and robberies take place.
  People have become experts and professionals in robberies and made adultery widespread through well-established networks. We seek refuge from the evil of Zina, it is narrated that the prophet PBUH said if Zina (Fornication) becomes widespread amongst people then Allah will punish them.

- If we also look at the high homicide rates today you'll be surprised. Murder has become so widespread to the extent that the one killed doesn't know what he's getting killed for. And this one of the signs of the nearness of the Day of Judgment as was foretold by the prophet PBUH.
- Due to this widespread corruption we hear of things beyond imagination. This is all a result of abandoning the rules of Allah for man-made laws and as the proverb says: "Whoever feels safe from punishments will be misbehaved". That atmosphere of corruption is a fertile ground for anyone to fulfill their desires any way they want.
- Another thing is about these man-made laws, they're like the idols which were made from dates at the time of Quraysh, and whenever one of them felt hungry they eat these idols. Same with these rules many times, we notice that whenever one of their rules goes against their wishes they simply change it for a different one.
- Allah is the one who created us and He is the one who knows his creation best, and He is the one who revealed His book to us, His book is above all books. Allah says in Al Mulk: 14: “Does He who created not know, while He is the Subtle, the Acquainted?”
- Allah knows what is better for His servants, and He knows what's better for their community.
- Any crime which has a specified punishment from the Quran/Sunnah is the best rulings due to the wisdom of Allah and only His rulings will have a positive influence on His servants if only they knew...

- Shaykh Muhamad ibn Abdul-Wahab talked about another widespread nullifier " Whoever believes that some guidance other than that of the Prophet’s (PBUH) is more complete and that someone else’s judgment is better than his judgment, such as the one who prefers the judgment of the Tawaghit over his judgment, then he is a disbeliever."

- Some of the Murjiah of today claim that "The Shaykh said whoever <u>believes</u>...." In order to restrict this nullifier from a nullifier by action to a nullifier by the heart which leads them to not declare the ruler who doesn't rule by the rule of Allah as a Kaffir unless he <u>believes in his heart</u> .

  To refute this we say: The Shaykh never restricted it; we wonder where you came up with such restrictions. He clearly spoke about a nullifier which was widespread at him time and is still happening today in our time. But that doesn't mean that the nullifiers are only restricted to what the Shaykh mentioned here. The Shaykh's words cannot be taken as restriction because if it was to restrict he would have said: "The person would only become a Kaffir if he ....."

  Also Imam Ibn Al-Arabi Al-Maliki RA said: “Whoever claims that his man-made law is from Allah then he has committed disbelief." The Murjiah of today also abuse and make

restrictions by saying "Notice that Ibn Al-Arabi said whoever claims" To justify the Kufr of the rulers of today by such restrictions. We ask such Murjiah, Where did you get these restrictions from?
Imam Ibn-Al-Arabi gave an example of a nullifier of Islam but he never said that as the only image.

If for example, it reached me that a man named X insulted Allah and his prophet PBUH, and I was asked about the ruling of such an action and I replied with: "Whoever insults Allah and insults his prophet PBUH has committed disbelief".
Is it proper for someone to claim that "Notice how Abu Sufyan said (insults Allah AND his prophet PBUH) therefore insulting Allah alone is not disbelief or insulting the prophet PBUH is not disbelief."?
It is obviously wrong because I was addressing a specific matter which was brought forward to me. You can't make up restrictions from that. I also believe that whoever insults Allah alone has committed disbelief and whoever insults the prophet PBUH alone has committed disbelief.

Therefore, Shaykh Muhammad ibn-Abdul Wahab was talking about a specific widespread nullifier; he was addressing it and not setting restrictions.

It is true that just believing that some guidance other than that of the Prophet's (PBUH) is more complete is disbelief, However this is separate from the disbelief of the one who rules by other than what Allah has revealed which is a nullifier by action without taking into account the condition of the heart as we will explain soon.

Therefore, believing in the heart that some guidance other than that of the Prophet's (PBUH) is more complete is disbelief whether he applied the rules of Allah or not.

Allah says in Al-Maidah:2:
"O you who have believed, do not violate the rights of Allah ...."
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ

How did they violate (Istihlaal) the rights of Allah:
Imam Al-Qurtubi RA answers: "Violating them is by replacing them". "استحلالها بإستبدالها"
This is what Istihlaal means. And that was how Quraysh used to replace and play around the rules of Allah (The Sacred Months) .
Shaykh Ibn Uthaimeen RA said: "It is impossible for a person to replace something for another thing without believing that the other thing is better than what he first had."

Whoever replaces a car for a different one, then by logic that person didn't leave his first car for the second one except that he believes that the second one is better in one

way or another (Better performance or more comfortable or cheaper price or the second one is better etc).

So whoever leaves one thing for a different thing then it is logical to conclude that he didn't leave the first thing without believing the second thing is better for him somehow.

The only legit exception/excuse is if the person was forced to fall in it.

From the above, we can conclude that external physical actions are the mirror of what's in the hearts except in the case of compulsion. This can be proven by the Hadith narrated by Al-Numaan Ibn Bashir RAA: "....There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoiled the whole body gets spoiled and that is the heart." [Bukhari &Muslim]

So we conclude the general rule that a person would not abandon/replace the rule of Allah for a different rule except that he believes one way or another that the other rule is better than the rule of Allah, by logic.

It even gets worse when such people not only replace or abandon the rule of Allah but they claim that these man-made laws which contradict Islam are "justice" and they form constitutions such as "Ministry of Justice" "Court of Justice". The reason they call such man-made laws "Justice" is because they see them as the ultimate justice instead of the Laws of Allah and His prophet PBUH. Beyond doubt such people show preference for man-made laws over the rules of Allah and His messenger PBUH.

We will have to stop in this point and lay some foundations which will help us to understand this matter which has been surrounded by many false claims and doubts from those who claim to have knowledge and those ignorant, from those who do so to legitimize and protect their governments and regimes in order to justify everything which their governments do. The Prophet PBUH said: "The most things I fear for you is a Munaffiq who justifies himself by Quran", He PBUH also said: "The most things I fear for you is a Munaffiq with a sweet tongue".

I advise everyone to write what am about to deliver regarding this point and pay close attention to it. The points I am about to speak are the different abysses of not ruling by the book of Allah. And I have been writing a book not yet finished regarding the points surrounding the different abysses of not ruling by the book of Allah. I am ready to publicly debate and prove these points to anyone.

We say that not ruling by the rules of Allah comes in different abysses and pits. I will mention these abysses and pits in ascending order until we reach the last abyss and

most dangerous pit being the worst one out of them which is the reality of what we see today. We ask Allah for steadfastness:

1-The first abyss which is the least dangerous out of all of them is committing sins in general. Committing major or minor sins is a form of not ruling by the rules of Allah.
E.g. when a person commits Zina he goes against the laws of Allah since Allah prohibited it. Same applies with stealing or Alcohol drinking.
Committing these sins goes against the laws of Allah; however these do not take a Muslim out of the fold of Islam. These are minor or major sins which do not take a Muslim outside the fold of Islam, unless they believe in his heart that these sins are legal and not prohibited (Istihlaal). This is the first abyss.
Imam Al-Raazi said in the Tafsir of the verse Al-Maidah: 44:
“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."
Imam Al-Raazi said: "The Khawaarij applied this verse on Minor/Major sins because they claim that minor or major sins are forms of ruling by other than what Allah has revealed which takes a person outside the fold of Islam".

We can agree that these sins could be categorized as a type of ruling by other than what Allah has revealed, however we can never say that these major/minor sins can take someone outside the fold of Islam.
The scholars of Ahlul-Sunnah have a consensus that committing major/minor sins never reach the level of disbelief. They sometimes refer to major sins as "Kufrun Douna Kufr".

Conclusion:
It is agreed upon the scholars (Ijma'a) of Ahlul-Sunnah Wal-Jama'ah that the abyss of major/minor sins doesn't take an individual outside the fold of Islam even though it could be categorized as a form of ruling by other than what Allah has revealed. And it is only the Khawaarij who claim that this abyss takes an individual outside the fold of Islam.

2-The second abyss which is worse than the previous one applies in a ruler who truly rules by the book of Allah and the Sunnah, But in one specific situation or one specified matter he rules by other than what Allah has revealed while using the Quran and Sunnah as **his only references** for a desire or for a bribe or for kinship or animosity etc .

This image of a ruler who is known for ruling by the Quran and Sunnah but in one specific occasion he refrains from applying the law of Allah **without replacing the rule or legislating a different rule while still using the Quran and Sunnah as his reference** then this is a disputable matter amongst the respectable scholars of Ahlul'Sunnah Wal'Jama'aah.

For example:
When someone who is related to the judge goes to the judge and bribes him to solve a dispute according to his desires. The judge then avoids applying the rule of Allah in that incident by false claims such as "The conditions are not met for the Hadd to be applied" or "The witnesses you brought forth are not legit to testify" sort of beating around the bush.

Some scholars consider this as disbelief, such as the companion Abdullah ibn Masoud RAA as narrated by At-Tabarani RA and also narrated by Ibn-Hajjar Al-Haithami in Al-Zawaajir with an authentic chain of narrations:
Abduallah ibn Masoud RAA was asked about bribes, he answered: "That is unlawful money (Suht)
They asked: "What about bribes when judging and ruling between people?"
He answered: "Verily that is disbelief (Al-Kufr)".

Notice that when he was asked the second time about the judge changing the ruling of Allah because of a bribe he called that "Al-Kufr" with the (AL) of Ta'areef which is means major disbelief based on the point we mentioned earlier by Shaykh Ibn Taimiah RA.

Imam Al-Suddy RA also considers this abyss and this image as the one which takes the individual outside the fold of Islam.

There are other scholars from the Salaf who do not consider this image as the one which takes the individual outside to fold of Islam. They consider this image as a major sin (Kufrun Dun Kufr), this was narrated by Abdullah ibn Abbaas RAA; however the scholars have differed regarding the authenticity of this narration. But if just for the sake of the argument we consider the narration of ibn Abbaas RAA as authentic, then it only shows that this image is considered (Kufr Duna Kufr) a major sin.

Imam Taawous Al-Yamaani RA from the noble Tabie'en also considers this image as a major sin (Kufr Duna Kufr).

Imam Ibn Al-Qayim RA also adopts this opinion in his book "The ruling of the one who abandons Salaat". He said: "If an individual **was known to constantly rule by the book of Allah** but he refrains from applying the rules of Allah in specific situations for a desire or a bribe or a personal problem or kinship then its Kufr Duna Kufr."

Imam Ibn Abul-Izz Al-Hanafi RA in his explanation of Al-Aqeedatul Tahawiya while speaking about this image: "If a person rules **in a single event** by other than what Allah has revealed" referring to it as Kufrun Duna Kufr.

Therefore anything you hear from the Murjiah of today regarding such quotes, even if for the sake of argument, we claim all their quotes are authentic then it must be understood in this context, the context of a ruler who rules in a specific occasion by other than what Allah has revealed without replacing or legislating rules. Not to forget to mention that there are respectable scholars who follow the opinion that it takes a person outside the fold of Islam. It is disputable.

Note:
This abyss also includes a person who refrains from ruling by what Allah has revealed in a specific occasion, as he stopped from saying anything regarding the specific occasion for a desire or a bribe or kinship etc...

And it includes a person who rules by other than what Allah has ordained for a different rule while using the Quran and Sunnah as his reference.

Notice that Allah didn't say: “And whoever judges by other than what Allah has revealed - then it is those who are the disbelievers.

He said: “And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers." Al-Madiah: 44

Therefore refraining from judging by what Allah has revealed in a specific situation then letting it pass without a ruling falls under this abyss.

The Murjiaah might raise a question here and say "What is the maximum limit of these specific events?" We tell them: "As long as the person is known to apply the rules of Allah but sometimes due to a bribe or desires he doesn't and as long as he doesn't replace the laws or legislate new rules then he fits this image and as we said the disbelief in this image is disputable"

Quick recap:
The first abyss is agreed upon that it doesn't take a person outside the fold of Islam.
The second abyss is a disputable matter among the respectable scholars whether it takes a person outside the fold of Islam or not.

3- The third pit or abyss is replacing the rule of Allah for a different one whether it was one rule or a group of rulings as a permanent measure (In contrast to the previous abyss which only applies in specific situations for a desire or a bribe etc.)

An example of replacing a single rule of Allah:

E.g. Replacing the punishment of chopping off the hand of the thief who matched the conditions for the punishment to imprisonment for 5 months not caring whether the thief comes with a bribe or nor, not caring whether the thief is related to him or not. He changed the ruling and applied it on everyone and every single time.

An example of replacing a group of Allah's rules is what we see today. All rules around us are man-made laws except those which deal with personal affairs such as marriage, divorce and inheritance.
Replacing an Islamic rule or a group of Islamic ruling for other man-made rules not taking into account whether he formed these rules from him head or he got such rules from the constitutions of France or England or the US or the Mongols etc..
Regarding such image the respectable scholars have a consensus that such image takes an individual outside the fold of Islam as proven by the Quran, Sunnah and Ijma'a.

From the Quran Allah says in Sourat Al-Maidah: 44/45/47:
"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers." "Defiantly disobedient." "The wrongdoers."

The above verses apply to Major Disobedience (Fisq Aqbar) and Major wrongdoing (Dhulm Akbar) which are synonyms of Shirk.

Shaykh Abdul Attif ibn Abdul rahman Ibn Hassan Ibn Muhammad Ibn Abdul-Wahab RA said: "As a rule terms such as Kufr, Injustice(Dhulm), wrongdoing (Fisq), Al jahiliyah, whenever such terms are mentioned in the book of Allah initially they refer to major disbelief unless something deters it from meaning, so in the context or from a different evidence which changes the meaning from Major Disbelief to Minor Disbelief , from Major Dhulm to Minor Dhulm, and from Major Fisq to Minor Fisq."

Allah says in Al-Baqarah 254: " And the disbelievers - they are the wrongdoers."
He also says in Sourat Luqman 13: " "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Allah referred to Shirk/Disbelief as injustice or Dhulm.

He also said Sourat Al-An'aam 82: " They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."

When this verse was first revealed the companions of the prophet PBUH found it hard to apply literally as narrated in Al Bukhari, then they went to the prophet PBUH to ask him about how difficult it was for someone to live his whole life without making injustice towards themselves by making mistakes, he then answered them by saying:

"Didn't you hear the words of the wise man "" do not associate [anything] with Allah. Indeed, association [with him] is great injustice""?"

Meaning that the verse they asked about is referring to Major Dhulm which is synonymous with Major Shirk, he then quoted the verse to explain it.

Same applies with the word Fisq.
Notice how Allah referred to Iblees who is a Kaffir as a Faasiq in Sourat Al-Kahf: 50
"…Except for Iblees. He was of the jinn and departed (Fisq) from the command of his Lord." And the action which Iblees made was disbelief which was referred as Fisq meaning Major Fisq.

Shaykh Ibn Baz RA also said in his Majmo'o Fatawa "If injustice (Dhulm) is mentioned in the book of Allah then it refers to Disbelief".

One time when I was imprisoned, they brought forth Adnan Al-Arour to interview me and debate me. So he asked me a series of questions one of them being:
"Do you follow the opinion that Kufr is divided in Major and Minor?"
I answered: "Yes".
He then asked:" How do you differentiate between Major Kufr and Minor Kufr?"
I answered: "Whenever the word "Kufr "(Disbelief) is mentioned in the Quran by default initially it refers to major Kufr unless it's deterred from meaning so by evidence or by the context to mean Minor Kufr."
He said:" You are wrong."
I asked him: "Then what is right?"
He said: "I asked many Shaykh and student of knowledge in Riyadh the same question and they all answered with the same answer as yours, but that answer is wrong."
I asked him: "Then what is the correct answer?"
I said: "I am the one who established this rule, every Kufr which is mentioned in the Quran and Sunnah is referring to Minor Kufr by default unless the heart makes Istihlaal, or the heart rejects the ruling or the heart doubts or the heart is arrogant."

This rule which he innovated is a rule which is soaked in Irjaa'a. Shaykh Ibn Taimiah RA said:" Knowledge is what people agreed upon." But this man wanted to make his own rules and he wants us to base our Islam on it.
The only reason why he came up with such a faulty statement is because he confused the causes of Kufr and the types of Kufr.

Notice how Allah says in Al-Ankabut:47:
"And none reject Our verses except the disbelievers (Kafiroun)."
And notice in the next verse where Allah says Al-Ankabut: 49:
"And none reject Our verses except the wrongdoers (Dhalimoon)."

Is rejecting the verses of the Quran, Minor Kufr or Major Kufr? It is major Kufr.
The previous verses support the rule which we established, which is when the words "Kufr" or "Dhulm" are mentioned in the Quran, by default they refer to major Kufr unless something is narrated which changes it to Minor Kufr. That is the opinion of many scholars like Imam Al-Qurtubi RA who says in his Tafsir on Al-Ankabut: 49: “Al-Dhulimoon in this verse means the Kufaar".
Same applies with the verses of Sourat Al-Maidah: 44/45/47:
"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."
“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient."
“And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers."

Rejecting the verses of Allah from Sourat Al-Ankabout is considered Major Kufr, even though it was referred to as "Dhulm" in the Quran and ruling by other than what Allah has revleaed is Major Kufr, even though it was referred to as Dhulm/Fisq.

So if any Murji'i tries to form rules from his desires to make seem these verses from Sourat Al-Madiah referring to Minor Kufr, then we expose how wrong that rule is by mentioning the verses from Sourat Al-Ankabut: 47-49 and tell him that if that’s how he reads the book of Allah then according to his false assumption or wrong rule, rejecting the verses of Allah is also minor Kufr, because the verses from Al-Madiah and Al-Ankabut both have the same words in their end. It is either that or it is a double-standard when dealing with the book of Allah.

These are not the only evidences that ruling by other than what Allah has revealed is Major Kufr; we can also check the event behind revealing the verse (Asbaab Al-Nuzoul).
Shaykhul-Islam Ibn Taymiah RA said in his book (introduction to the fundamentals of Tafsir): "Knowing the event in which the verse was revealed helps the seeker of knowledge to understand the verses in the Quran."

The verses from Sourat Al-Maidah (44/45/47) were revlead because of an event that happened to the Jews as narrated in Musnad Ahmad RA.
This verse was revealed when the jews said that adultery has become widespread amongst their noble families, so they used to apply the Hadd of adultery (which is stoning for a married individual) on the weak ones and refrain from doing the same with those from the noble families, then they gathered and said: "Why don't we come up with a common ruling which we equally apply on the noble and the weak?"

So they agreed replacing stoning with flogging, humiliation and parading them in public (Tahmeem: painting the face of the person black while making him ride a donkey facing the opposite side around the city) .

It never said that they made Istihlaal on flogging and parading in public.
It never said that they only rejected the ruling of stoning in their hearts.

Just the mere action of replacing a single rule which was revealed by Allah for a different one was enough as a reason for Allah to label them as disbelievers. Leaving no room for anyone to consider what the Jews did as Kufrun Duna Kufr (Major sin) or Minor Kufr.

Another evidence to support this is verse 193 from Sourat Al-Baqarah where Allah says:

"And Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah"

Allah instructed the believers that the reason behind fighting is to eliminate Fitnah. But what is Fitnah referring to in this verse?
Abu A'aliyah RA, Ibn Abbaas RAA, Al-Suddi RA, Mujahid RA, and other scholars said:
"Fitnah in this verse is Shirk (Disbelief)".

Imam Al-Maawurdi RA narrated a consensus by saying: "Verily it is disbelief based on the agreement of all".

So, we should understand that the verse is meaning that we must fight them until there is no more disbelief.

A question might arise here:
How do we reconcile between the verses:
“And Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah"
And the other verse from Sourat At-Tawba: 29:
"Fight those who do not believe in Allah or in the Last Day..... [Fight] until they give the jizyah willingly while they are humbled."

In the first verse Allah tells us to fight until there is no disbelief, and in the second one He tells us to fight them until they give the Jizyah willingly while they are humble. How do we reconcile between both verses?

Answer:

For example, let's say we were fighting Christians who eventually decided to pay the Jizyah, does paying the Jizyah stop them from being labeled as disbelievers?
No, they are still disbelievers.
Then what did Allah mean when he said "And fight them until there is no more disbelief"?
The disbelief mentioned in this verse refers to the disbelief of Hukm (not ruling by what Allah has revealed the disbelief/Shirk in Allah's Governance, Legislation and judgment). He wasn't referring to the Disbelief of rituals as proven by how the Dhimmi's from the Jews or the Christians are allowed to practice their rituals as long as they are living under the Sharia'ah governance.

The prophet PBUH in Sahih Muslim gave the Muslims the glad-tidings of conquering Constantinople (modern day Turkey). Constantinople was first conquered by Muhammad Al-Fatih and named its capital "Istambul" (Meaning: the capital of Dar Al-Islam). But some scholars mentioned that the Hadith is not referring to the conquering made by Muhammad Al-Fatih, Why?
They reached that conclusion because they said the prophet PBUH said in the same Hadith from Sahih Muslim that Constantinople would be liberated only by the Takbirs of the Muslims, and Muhammad Al-Fatih liberated it after a huge battle.
From the scholars who hold this opinion is the Muhadith scholar Shaykh Ahmad Shaakir RA in Tafsir who also said: “Constantinople is now ruled by man-made laws but soon the glad tidings mentioned by the prophet PBUH will be fulfilled".

When Constantinople was ruled by man-made laws it is no longer considered Daar al Islam based on the agreed upon classification of lands (Ahkaam Al-Diyar)

The land which is ruled by the laws of Allah is called Daar-al Islam.
The land which is ruled by laws other than what Allah has revealed is called Daar-al Kufr.
And the evidences proving these facts are vast amongst the scholars of Ahlul-Sunnah.

The scholars of Ahlul-Sunnah have an Ijma'a (consensus) on the disbelief of whoever replaces a single rule from the rules of Allah for a different one. From those who recorded this consensus is Imam Ishaaq Ibn Raahawaih RA, Imam Al-Imaad Ibn-Kathir RA who said: " If the person who leaves the rules revealed to the prophet PBUH, the seal of all prophets, then rules by abrogated rules from previous nations (referring to Jews and christians) is considered a Kaffir, then how far are those who rule by the Yaasiq and preferred it over the rules of Allah and his prophet PBUH. Whoever does so has committed disbelief by the consensus of the scholars."[Al-Bidaya Wal-Nihaya Vol 12]

The reality of Al-Yaasiq has been explained by Ibn-Kathir in his Tafisr of verse 50 from Sourat Al-Madiah where Allah says:

"Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]."

Ibn Kathir RA says: "There is similarity between what the people of Jahiliyah did and present day rulers who rule by man-made regulations or rule by Al-Yaasiq which is a book written by their ancestor Genghis Khan - a set of rules compiled from Christianity, Judaism and Islam."
So those people used to rule by rulings from Christianity, Judaism and Islam. Even though Al-Yaasiq had some islamic teachings in it, Ibn Kathir along with many scholars like Shaykh Ibn-Taymiah RA, Ibn Al-Qayim RA, Al-Dhahabbi RA at that time declared those ruling by it as disbelievers and waged war against them for that reason.

At least the rules of Al-Yasiq were harsh and were derived from scriptures, unfortunately the man-made laws which are applied on the Muslims today have no roots whatsoever, being entirely man-made and they are not even harsh enough to show any efficiency.

From the rules found in Al-Yaasiq:
The adulterer should be killed, not taking into account whether the individual is married or not. The sorcerer must get killed.

The Tartars at the time of Ibn-Kathir RA didn't force people living under their control to seek judgment only through Al-Yaasiq. They allowed for some courts to fully rule by the Shariah in all affairs with all punishments while other courts ruled by Al-Yaasiq. Whoever wanted to solve disputes by the Shariah was free to do so and whoever wanted to solve their disputes through Al-Yaasiq then they were also free to do so. Their situation was somehow better than the situation we see today but nevertheless the scholars at the time of Tartars declared them as disbelievers and fought them for that.

Imam Ibn Hazm RA also narrated an Ijma'a that whoever rules by the rulings from previous abrogated books such as the Bible or the Torah has committed disbelief.
Notice that abrogated books (unchanged versions of them which don't exist today) had rulings which were once accepted by Allah until the final revelation the Quran got revealed, yet ruling by abrogated books is considered disbelief even though they were revealed by Allah. Knowing this fact enable us to see the disbelief of those who rule by plain man-made laws which have no link to any revelation whatsoever, is far worse than those who rule by abrogated rules.

If a person who ruled by a book which was from Allah is considered a Kaffir, what makes us to think that the one who rules by man-made laws is better in anyway?!

A quick recap, then we elaborates further on this point to make sure that it is fully understood:

We spoke about the first abyss which is Major/Minor sins which don't take a person outside the fold of Islam.
We spoke about the second Abyss which is not ruling by the book of Allah in specific limited events. It is disputable whether this image takes a person outside the fold of Islam or not (Kufr Duna Kufr).
We spoke about the third abyss which we spoke about today which is replacing the rules of Allah for different ones which takes a person outside the fold of Islam by consensus (Ijma'a).

We further clarify using the following Hadith:
Imam Ibn Habban narrated in his Sahih (Graded as Sahih by Al-Albani) on the authority of Abu-Umamah RAA that the prophet PBUH said: "The teachings of Islam will start to fade away grip by grip. The first teaching to fade away is ruling (Hukm) and the last teaching to fade away is prayer (Salaat)"

We make a resemblance between Hukm and Salaat for the sake of explaining this point. When a person abandons Salaat the scholars have differed on whether such an act takes a person outside the fold of Islam or is it Major sin that doesn't take a person outside the fold of Islam (without getting into details). However they all agreed that whoever makes Salaat to a grave or an idol is a disbeliever by consensus.
Same with Hukm, the scholars have differed regarding the one who refrains from ruling by the book of Allah, but as far as the one who rules by other than what Allah has revealed replacing the rules of Allah, then such a person is a Kaffir by consensus.

This brings us to the end of the third abyss.

4- The fourth abyss is legislating laws besides Allah.
The difference between this abyss and the third one is that in the third abyss the person just replaced the law of Allah for a different law which he took from others who legislated it, it is not him who came up with it, he found it ready, for all he did is ruling by it instead of the rules of Allah.

This abyss is worse than all the previous ones, and it is agreed upon Ijma'a by the scholars of Ahlul-Sunnah that whoever legislates laws has left the fold of Islam.

Allah says in Sourat Ash-Shura: 21:"

Or have they other deities who have ordained for them a religion to which Allah has not consented?"

Allah called them deities for legislating laws besides Him.

Allah says in Sourat t-Tawba: 31:
“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.
They worshipped their scholars and monks in their legislations.
They worshipped Isa AS by directing their rituals to him.

Narrated 'Adi bin Hatim: "I came to the Prophet (ﷺ) and asked him about the verse in Surah Bara'ah: "They took their rabbis and monks as lords besides Allah (9:31)". He said: 'As for them, they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful, don't they do that? I answered: "Yes, O prophet of Allah. He said: "That counts as worshipping them".'[Tirmidhi][At-Tabari]

Allah has called the person who legislates a single rule as a Kaffir. What about those whom we see today, not only do they legislate a rule or two but books and volumes of legislations.

Allah says in Sourat Al-Anaam: 121:
"..... And if you were to obey them, indeed, you would associate [of others with Him]."

The event in which the verse was revealed was when the Jews tried to legalize the eating of dead cattle for Muslims by saying: "Why do you only eat from what your hands slaughter from cattle and refrain from eating what Allah slaughters (referring to dead cattle)?" If the believers followed them in that way, they would have left the fold of Islam.

A side point here:
The Murji'ah of today have a very strange claim here, they make it a condition for someone to regard legislation permissible in his heart (Istihlaal) for the legislation to count as a nullifier of Islam. How on earth, is legislating which is the process of making forbidden things permissible (Istihlaal) or permissible things forbidden (Juhoud) need istihlal of itself? According to them the act of legislating law which is an act of Istihlaal needs Istihlaal?

Recap:
We spoke about the first abyss which is Major/Minor sins which doesn't take a person outside the fold of Islam.
We spoke about the second Abyss which is not ruling by the book of Allah in specific & limited events for a bribe or a desire while using the Quran/Sunnah as his reference. It is disputable whether this image takes a person outside the fold of Islam or not (Kufr Duna Kufr).
We spoke about the third abyss. We spoke about current situation that is replacing the rules of Allah for preexisting different ones which takes a person outside the fold of Islam by consensus (Ijma'a).
We spoke about the fourth abyss that is legislating new laws which is disbelief by consensus, and doesn't require Istihlal because the act of legilation itself is Istihlaal . Shaykh Ibn Taymia RA said in Majmoo Al-Fatwaa: "Whoever legalizes the Haram or prohibited what is allowed in Islam (Halaal) or replaced the laws of Allah is a disbeliever by consensus"
The fifth abyss is claiming to have an exclusive right to independent legislation.
The difference between this abyss and the one before is that a person can legislate without claiming to have the right to legislate.
Whoever claims to have the right to independently legislate besides Allah has committed Kufr by consensus, even if he didn't legislate any law, like what happens in democracy temples and parliaments. Claiming such a right is disbelief on its own, even if he doesn't legislate any law.

Allah says in Sourat Al-Araaf: 54:
"Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds."
What do we say about someone who claims to be a creator? No one would disagree that such a person is a Kaafir.
What about a person who claims that he has the right to independently decide what is allowed and what is not, and has an exclusive right to be obeyed in everything he orders? Such a person is a Kaffir for claiming to have one of the exclusive rights which belongs to Allah alone.

6-The sixth abyss is the final one and the worst one of all 6!
(At-Taifa Al-Mumtania'a Bi-Shawka)
And that is when a group uses strength, manpower and arms to fight for the sake of ruling by other than what Allah has revealed. It is the same whether they refrain from applying a single rule from the rules of Allah or more or all of them. The action of fighting to defend the laws which replaced the laws of Allah is an act of disbelief. Fighting to protect such laws is a nullifier in itself. If for the sake of argument we say all the first five abysses are Minor Kufr, then the action of defending and fighting to prevent applying the rules of Allah in and of itself is a Major Kufr.

We all know that the scholars have differed regarding the one who abandons paying Zakaat, Some scholars said that its major Kufr while the majority of the scholars say that it is Kufr Duna Kufr (doesn't take a person outside the fold of Islam). However, they all agree that those who abandon paying the Zakaah while defending their stance with strength and power, then have fall into major Kufr.
The companions may Allah be pleased with them had a consensus amongst them regarding this matter from the time of the Khilafah of Abu Bakr As siddique RAA. They declared those who refused to pay the Zakaat while fighting not to pay as disbelievers.
Abu Bakr RAA fought them as apostates. As narrated that a group from those who fought refusing to pay the Zakaah came repenting to Abu Bakr RAA and he told them: "Either a blazing war or a humble surrender"
The asked: "We know what a blazing war is, but what is a humble surrender?"
He answered by mentioning some conditions and one of them was: "To testify that those who died fighting from you are in hellfire."

The stance of the companions is clear regarding those who fight over rejecting a single ruling from Islam which is Zakaat. How about those who fight over rejecting Islam as a whole?! How about those who fight over abandoning all Islamic rules?!
Why is it easy for us to call the ones who abandoned Zakaat at the time of Abu Bakr RAA as kuffar for fighting over abandoning Zakaat, while we stutter when today we see those who abandoned to whole Sharia'ah?

The scholars have a consensus regarding those who fight to abandon the laws of Allah which was mentioned in more than one place by Ibn Taymiah RA from Majmoo Al-Fataawa (Vol.28): " Any group which defends itself or fights over abandoning a clear teaching from the teachings of Islam such as Salaat, Siyaam, Zakaat, Hajj, Jihad, Commanding good or forbidding the evil, taking Jizayh from the disbelievers, or any group which fights over allowing things which are known to be Haram by necessity such as Zina and Riba then such groups have fall into Kufr which must be fought as apostates not Bughaat (Muslim transgressors)."

The consensus was also narratd by Imam Ibn Al-Arabi Al-Maaliky RA, Imam Ibn Abdul-Brr RA, Imam Ibn Qudamah Al-Maqdisi RA, Imam Ibn Daqeeq Al-Eid RA and many others.
Shaykh Muhammad ibn Abdul-Wahaab RA said: “When Abu Bakr As siddique RAA fought those who refused to pay the Zakkah, he didn't ask them whether they approved of Zakaat in their hearts or not, he fought them as apostates because they used power to abandon the Zakaat."

The scholars have differed regarding the disbelief of those who fight over abandoning the Sunan such as Athaan, or the Nawaafil prayers.

Therefore just the act of fighting to abandon a single rule from the rules of Allah is disbelief, even if for the sake of argument we say that ruling by other than what Allah has revealed isn't disbelief then the mere act of protecting that with power is enough to call it disbelief.

After knowing the abysses mentioned above, the deviations of the Murjiah becomes apparent. When the Murjiah claim that ruling by other than what Allah has revealed is (Kufr Duna kufr), how do we answer them? We say this refers to the first abyss and differed upon in the 2nd abyss. The Murjiah generalized Kufr Duna kufr on all abysses.
The Murjiah of today overreacted to the Khawaarij who consider the first abyss as disbelief. The Murjiah say that all the pictures of ruling by what Allah has revealed doesn't take outside to fold of islam (kufr Duna Kufr).

The companions Ali RAA, Ibn Abbaas RAA, Muawiah RAA and the cursed Khawaarij all agreed that ruling by other than what Allah has revealed is disbelief; they differed regarding the different forms of it.
Let's use an example to clear this point:
We established from previous lessons that seeking aid from other than Allah is disbelief. Then let's say a man called Zayd who saw someone who was sick who ended up going to the doctor for aid, and then Zayd says: "Audhu Billah, How dare he? He committed Kufr for seeking aid from a doctor instead of seeking aid from Allah!"
How do we respond to Zayd's claim?
Do we say seeking aid from things other than Allah is a Major sin and not disbelief? Or do we say that seeking aid from things other than Allah is disbelief but the image you quoted of Zayd doesn't fit the criteria for disbelief. It is disbelief when a person seeks aid from someone who is not present in matters and only Allah can help with as we already established in the first and second nullifier. Seeking help and aid from a doctor is a form of seeking aid, but that form doesn't count as a nullifier, it is permissible or Makrooh according to the different opinions held by the scholars.

You must be aware of the different forms and abysses of ruling by other than what Allah has revealed to avoid getting tricked by the vague generalizations made by the Murjiah of today.

(The Shaykh here asks his students and examines them on who can list the 6 abysses of not ruling by what Allah has revealed)

By this we reach the end of summarizing the explanation of the 4th nullifier of Islam which is further explained in a book which I am currently working on, I ask Allah to help

me to complete it. And Allah knows best and may peace and blessings be upon his prophet.

Q & A

Questions: What is the ruling on those who rule by democracy and those who call to it?
Answer: The answer for this question is a long one and I am afraid I don't have the time to fully answer it but a summarized answer is that the term democracy is very alien to Islam, if you search all the books of Aqeeda, all the books of Fiqh you won't find the word democracy in it. It's a foreign concept that came to Muslims from Greek origins.
It's a Greek word which means the rule of the majority by the majority. Before the Greek adopted democracy they used to be ruled by what their oppressive heads called divine law issued by the church, while in reality the corrupted priests used to oppress the people through claiming their oppression as divine law. When that became very widespread people revolted against the church and claimed to establish the law of the majority which was called democracy. It's a way of governing where divine laws are trapped within the doors of places of worship, but when it comes to running the affairs of the people then it's only the majority who decides and not the divine law. They found it hard to consult the majority of the population before making a tiny decision, so they asked for representatives from different groups within the population to represent the majority, these representatives are the official representatives of the population and its totally up for these representatives to decide on what's permissible and what's not and they have the right to legislate whatever laws they want.

Allah says in Sourat Yusuf: 40:
"Legislation is not but for Allah."
But in democracy they say:
"Legislation is not but for the majority

Allah says in Sourat Al-Kahf: 26:
"And He shares not His legislation with anyone." "
But in democracy they say:
"And the majority of the populations don't share their legislation with anyone"

Allah says in Sourat Al-Ra'ad 41:
"And Allah decides; there is no repeller to His decision."
But in democracy they say:
"And the majority decides there is no repeller to their decision"

Allah says in Sourat Al-A'araaf:54:
“His is the creation and the command;"
But in democracy they say:
“His is the creation but the command belongs to the majority;

This is the reality of democracy. And once you know its reality you would know its ruling and how contradictory it is to the Sharia'ah of Allah.

Imam Maalik RA said: "Nothing would fix our Ummah today except that which fixed it from it's beginning”
If our Ummah today is ruled by the exact same way it was at the times of the companions RAA and the Khulafa'a, the situation of the Ummah would have been fixed. Unfortunately we are being governed by whims and desires which is reflecting upon our reality -more oppression and more disunity. The only thing which would fix the Ummah today is through the exact way the prophet PBUH ruled it by the laws of Allah. Allah swt says in Sourat A l Nisa'a 105:
"Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you."

The Quran was revealed to govern and not to be governed.

Regarding Shura (consulting the people of wisdom and power)
Allah says in Sourat Al-Imran: 159:"Consult them in the matter”
And in Sourat Ashura: 38:"Whose affair is [determined by] consultation among themselves"

Shura applies in matters regarding which no verse was revealed. In matters regarding which Allah hasn't set a rule. In such matters it is recommended to consult the people of Ahl-Al hall wal Aqd (The people of wisdom and influence: people who know the reality of the situation and the evidences from the Quran and Sunnah).It's the people of Ahl-Al hall wal Aqd who should be consulted and not random individuals.

Matter like where shall we build the Masjid here or there? Where should we build the road? Should we wage a battle against the Kuffar tomorrow or after one month? How many floors should we build in this location? These are examples of matters where Shura is allowed.

But matters like "Is Riba (interest) allowed or not?" "Shall we allow hotels to sell alcohol or no?"
These are not matters where Shura is allowed because these are matters which Allah has clarified in the Quran and the Sunnah of the prophet PBUH.
That’s the difference between Shura and democracy.

Shura	Democracy
In matters which no rule was mentioned by Allah	In everything not caring about the rule of Allah
To consult Ahl-Al hall wal Aqd from the Muslims	To consult everyone not caring whether Muslim or Kaffir, Righteous or sinful, Secular, communist, socialist. As long as he is counted as a "fellow citizen" even if he was Musaylama the liar.
Follows the right opinion, even if the minority chooses it	Follows what the majority says, even if it contradicts their sound logic.

The majority has always been highlighted negatively in the Quran:

Allah says: “And if you obey most of those upon the earth, they will mislead you from the way of Allah."

Allah says: "Its knowledge is only with Allah, but most of the people do not know."

Allah says: “But most of the people do not believe."

Allah says: “And most of the people, although you strive [for it], are not believers."

Allah says: “And most of them believe not in Allah except while they associate others with Him."

Allah says: “And few of My servants are grateful."

We ask Allah to make us from the few who are thankful to Him.

Lesson 4

Bismillah and may peace and blessings be upon His beloved messenger

In the last lesson we explained the fourth nullifier of Islam and we mentioned that ruling by other than what Allah has revealed has different pictures.
The first picture is committing major/minor sins which don't take a person outside the fold of Islam. The first picture is Kufr Duna Kufr.

The second picture is when a qadhi/ruler who is known to apply the rules of Allah doesn't comply in a particular case for a bribe or a desire etc. while using the Quran and Sunnah as reference. This picture is differed upon amongst the scholars of Ahl Al-Sunnah whether it nullifies one's Islam or not.

The third picture is replacing the rules of Allah by man-made laws or rules from abrogated texts such as the original bible or the Torah which doesn't exist today. There is no doubt on the disbelief of whoever commits such by the consensus of the scholars (Major Kufr).

The fourth picture is legislating new laws that Allah has not approved of. Even if such a person doesn't claiming to possess the right to legislate. This picture is also disbelief by consensus.

The fifth picture is claiming to have the full independent right to legislate new laws. The act of claiming such right is disbelief in itself, even if he doesn't legislate a single law. This is also disbelief by consensus.

The sixth picture which is the worst of them is for a ruler to rule by other than what Allah has revealed while using power and strength to fight and protect those rules. This picture is undoubtedly disbelief by consensus.

Once we know the different pictures that we explained so far and understand them properly then the spells of Irja'a will not harm us insha Allah.

Allah says:
"And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is." Taha: 69

Once we understad the different pictures of ruling by other than what Allah has revealed the twists and tricks of Irja'a will not harm us Allah willingly.

Today we will move on to explain the fifth nullifer of Islam

[Student reads]:

"Shaykh Muhammad Ibn Abdul-Wahaab RA said: "The Fifth Nullifier

Whoever hates something that the prophet PBUH came with, even though he may act on it, has disbelieved. Allah says: "That is because they disliked what Allah revealed, so He rendered worthless their deeds." Muhammad: 9""

Yes, whoever hates something which the prophet PBUH told us to do has fell in disbelief by consensus, as mentioned by the author of the Book Al-Iqna'a and by Imam Ishaaq Ibn Rahaway RA who said:" Whoever hates any of the teachings which the prophet PBUH came with has committed disbelief by consensus of the Muslims, even though he may act on it."

As we already know that the only thing which renders worthless all good deeds is disbelief (Major Kufr). Allah says: "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers." [Az-Zumar: 65]

Allah Says: "And We will regard what they have done of deeds and make them as dust dispersed." [Al-Furqan: 23]

There are actions which make certain good deeds worthless such as Riya'a, like a person who prays just to be praised by others or pays charity just so others praise him. Such actions do not take a person outside the fold of Islam. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else besides Me, I discard him and his polytheism.." **[Muslim]**.

We need to understand that the sin which renders worthless all good deeds is major disbelief, so does hating the teachings brought by the prophet PBUH.

Hating what Allah has revealed is major disbelief. Allah says: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [Al-Nisaa: 65]

From the verse above, there are three main conditions that every person must meet for him to be a true believer:
1- Seeking judgment and solving disputes through the judgment of the Quran and Sunnah.
2-Having no discomfort or hatred towards any teaching from the teachings of the prophet PBUH whether it's the five pillars of Islam (The Shahada, Salaat, Fasting, Hajj, Zakaat) or any teaching from the teachings of Islam, such as growing the beard, many hate the teaching of growing the beard which is an obligation by consensus as narrated by Imam Ibn Hazm RA and Shaykh Ibn Taimiah RA who narrated the consensus that growing the beard is an obligation (Waajib) while shaving the beard is prohibited (Haraam).

There is clear order from the prophet PBUH to grow the beard & was narrated in many authentic narrations:
-Abdullah ibn Umar RAA said that the Messenger of Allah PBUH ordered the moustache to be trimmed and the beard to be left"
-Ibn Umar said: "The Apostle of Allah (ﷺ) ordered us to trim the moustache closely and spare the beard."
-Allah's Messenger (ﷺ) said, "Cut the moustaches short and leave the beard (as it is)."
-The Messenger of Allah (ﷺ) said: "Trim the mustache and leave the beard to grow."
-The Messenger of Allah [SAW] said: "Trim the mustache and let the beard grow."
-The Messenger of Allah (ﷺ) commanded to clip the moustaches and grow the beard long.

Same applies with all other Islamic teachings such as the Niqaab/Hijaab. It is not allowed for any Muslim whatsoever to hate any of the teachings of the prophet PBUH.

It is also important to know that the person who doesn't follow the commands of the prophet PBUH is a sinner, if a woman leaves her house without dressing the way Allah told her to (Niqaab/Hijab) then she is a sinner, but if she holds hatred towards Niqaab/Hijaab in addition to disobedience, then that is disbelief (Major Kufr).

If a person shaves his beard then he's a sinner but if he adds hatred towards the teaching of growing the beard then that is disbelief.

If the woman wore full Niqaab/Hijaab while still hating the teaching of dressing the way Allah told her to, then that is Major Kufr.

If the man grows his beard while hating the teaching of growing the beard, then that is major Kufr.

It was narrated by At-Tabaraani RA , Ibn Abi A'asim and others that the prophet PBUH said: “None of you [truly] believes until his desires are subservient to that which I have brought.” [Even though the Hadith has been graded weak by some of the scholars, such as Ibn-Rajab Al-Hanbali RA and Ibn Hajar Al-Asqalaani RA. Graded as Hasan by Imam An-Nawawi RA, either way the meaning from the hadith is correct"

One woman who graduated from a university then went to one of the Muslim scholars not dressed the way Allah told her, in order to ask the scholar: "How can your prophet claim that we women are lacking in wisdom and failing in religion while I was smart enough to be the top of my batch in university?"
(Referring to the hadith narrated by Bukhari & Muslim:
(The Prophet (ﷺ) said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet (ﷺ) replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He (ﷺ) replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion.")
Even though the prophet PBUH already explained in the Hadith what he meant by his words but how ignorant this woman was of the Deen of Allah and how arrogant she was. The scholar gave her a tough answer and replied by: "No, the Hadith you mentioned speaks about women from the time of the prophet PBUH, they were the ones lacking in wisdom and failing in religion but the women of today have no wisdom and no religion!”

There is a point regarding this nullifier that must be understood:

Sometimes we find some difficulties/hardships while performing some good deeds, that don’t count as hating what Allah has ordained. In such cases the Muslim must be patient and steadfast while doing such good deeds, Allah says: " [It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers disliked it," [Al-Anfaal:5]

The previous verse was revealed before the battle of Badr which had the best of the companions in it. Notice in the previous verse how Allah called them believers while they disliked, it wasn't the command of Jihad which they disliked, rather it was the unexpected army which they faced, remember that when the companions had left Madinah before the battle they thought they were going to fight a poorly protected caravan, not a fully equipped army 10 times their number.

Therefore it is normal to find difficulty or hardships while applying some good deeds and that doesn't fall under the criteria of hating what Allah has revealed which takes one out of the fold of Islam. Allah says: "Fighting has been enjoined upon you while it is hateful to you" [AlBaqarah: 216]

Allah who knows the capacity of his servants called fighting "hateful" as in meaning that it is surrounded by hardships.

Also it can be noted from the story in Bukhari when the companion Muhammad bin Maslama RAA was trying to gain the trust of his target, the Jewish poet Ka`b ibn Al-Ashraf by saying: “This person (i.e. the Prophet) has burdened us with paying charity." He was referring to the hardships surrounding paying charity.

That is why Allah has reserved the greatest of rewards to those deeds with the most hardship surrounding them. And the reward is proportional to the amount of struggle.

This is the end of explanation of the 5th nullifier

We will now explain the 6th nullifier of Islam

[Student reads]:
“Whoever mocks or ridicules any part of the Messenger’s Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allah’s statement: “Say: Was it Allah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.” (at-Tawbah 9/65-66)]

This nullifier speaks about mocking or ridiculing about Allah or his prophets or any aspect of the Shariah. It doesn't matter whether it's from the fundamentals of the Shariah or the branches of Shariah.

We must be aware of falling in this nullifier. The verse above was revealed on people who lived and saw the prophet PBUH. I am not going to say that they used to pray, give charity and make Hajj or Umrah. The story behind this verse was narrated by Ibn Jarir RA that the verse was revealed on people who were accompanying the prophet PBUH during the expedition of "hardships" the battle of Tabuk. The expedition took place when many hardships were happening to the Muslims, they didn't have enough money to prepare the army, they didn't have enough horses or camels, it happened during the hottest days of summer. They had to march all the way from Madinah to Tabuk under the blazing sun of the desert with no airplanes, no trains and no cars, all on foot. They used to take turns on who sits on the camel; one would sit on the camel while 3 would be walking on their feet.
With such hardships, three from among the men within the army of the companions said things while chatting along the way and said: "We've never seen anyone whose belly is hungrier, whose tongue lies more or who is more cowardly in fighting than these reciters of ours'. Because of their statement Allah has revealed verses which would continue to be read until the last hour, Allah said:
"And if you asked them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?
Make no excuse; you have disbelieved after your belief “[At-Tawba 65-66]

Notice from the previous verse how Allah approved that they were just conversing or just kidding or as mentioned in a narration by Ibn Umar RAA that they were just trying to let time pass by during the long trip. Allah then told them “Make no excuse; you have disbelieved after your belief", Shaykh Ibn Taimiyah RA comments on this verse by saying: "When Allah said (you have disbelieved after your belief) is evidence that those three men were from the believers before they said their statements and not from the hypocrites"

They were from the best of believers, they were from the Mujahidin with the prophet PBUH, they were not known to be hypocrites, but when they mocked the religion of Allah. Allah swt declared them as disbelievers.

Important point!

The verse was revealed regarding three men. It was one of the three who said that filthy statement, why did Allah declare all three in arabic pleural form as disbelievers, even though it was only one of them who said the statement (you have disbelieved after your belief)?

It is because the other two heard the statement without objecting or forbidding the evil of uttering such statements. Allah swt declared all three of them as disbelievers.

So whoever mocks the religion of Allah is a disbeliever and whoever was present at the scene while the mocking was taking place without forbidding it or speaking against it or leaving the place where the mocking is taking place is also a disbeliever.
The evidence for this is where Allah says:
"And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together - [Al-Nisaa: 140}

Those who mock the Deen of Allah will be piled in Jahanum with those who stay around people who mock the religion of Allah without forbidding them from doing so and without leaving the place where the mocking is taking place.

This also applies to those who watch videos that mock aspects from the deen of Allah such as mocking the beard, the Niqaab, the Siwaak, the short Thoub etc.
This applies to those who watch and laugh at TV shows, plays and movies which mock aspects the religion of Allah.

They left the Kuffar from the original Kuffar and apostates.
The left the Jews, They left the Crusaders, They don't dare ridicule the Kuffar.
They are only good at pointing their arrows and their tongues at the believers who follow Tawheed and adhere firmly to the teachings of the Quran & Sunnah.

There is a story that happened during the times of the four rightly guided Caliphs, in a Masjid in Al-Kufa, there was a man who said things that took him outside the fold of Islam and no one from those attending in the Masjid spoke against him. When people found out about this event they immediately raised the matter to the companion Abdullah Ibn Masoud RAA (The companion who was one of the four companions

recommended by the prophet PBUH as being a reference in reciting the Quran. Abu Bakr Assidiiq RAA said about Abdullah Ibn Masoud RAA: "That's the thin man who was filled with knowledge" and he also told the people of Iraq when he sent Abdullah Ibn Masoud to teach them Islam: "I sent to you someone who is very dear to me, because I love for you what I love for myself"). They informed Abdullah ibn Masoud about what took place. Note that these people weren't in a parliamentary picking, choosing and making up laws under the dome of Shirki parliaments. This took place in a Masjid and those who heard the story split into two groups, one group said that all those who were at the Masjid at the time and heard the man of uttering Kufr should get killed immediately without asking them to repent from that, the second group said that those who were in the Masjid at the time and heard the man uttering Kufr should be asked to repent (Istitaaba) from disbelief, if they repent we leave them, if not they should be killed.

Notice that both groups agreed that being in a place where Kufr is uttered without protesting against it immediately or leaving that place is disbelief, they only differed on the concept of Istitaaba, should they be asked to declare repentance openly from that or not? So in the end they asked a group of them to make Istitaaba while they killed the other group. From amongst those who was killed was Ibn Al-Nawaahha who was a scholar amongst them.

Therefore the matter of mocking the Deen of Allah or his prophets or the teachings of Islam is a very dangerous issue that shouldn't be taken lightly, and we all must speak against it wherever we are and warn people from it especially in our time where mocking the Deen of Allah became very widespread.

END OF EXPLANATION OF THE SIXTH NULLIFIER

[Student reads the 7th nullifier]:

“The Seventh Nullifier

Sorcery, which includes magic spells that cause a person to hate something he seeks after (Sarf) or love something he doesn’t seek after (A'atf). So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allah’s statement: “And neither of these two (angels) would teach anyone until they had first said to them: We are only a trial (for the people), so do not commit disbelief.” (Al-Baqarah 2/102)"

This is one of the many nullifiers that are widespread today. It is a well-known nullifier of Islam and that doesn't change by the weak opinion followed by the late Shafi'ie scholars who say otherwise, we can rather redirect their opinion towards the right direction, there is no way to imagine that such eminent scholars wouldn't consider sorcery as disbelief, perhaps they were referring to illusionists who made their tricks using chemical reactions or quick hand tricks without having any interference with the world of Jinn or black Magic where a person bows or kneels or slaughters or worship the jinn in order to seek their help.

There was a group from the Kuffar at the time of the prophet PBUH who used to spread that the prophet PBUH praises Sulayman (AS) and calls him a prophet while he was a magician who used to ride the wind. So Allah revealed the verse: "It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic...” [Al-Baqarah: 102]

Allah in the previous verse explains that prophet Sulayman AS was not a disbeliever who used to deal with black-magic to refute the claims made by the Kuffar. And it was the devils who were the disbelievers for teaching people magic. This is a clear evidence that sorcery/magic is a nullifier of Islam.

Every magician is a Kaffir but not every Kaffir is a magician (as there are other nullifiers of Islam).

The majority of Ahlul-Sunnah and Jama'aah believe that magic is a reality, in contrast to the Mutazilla who claim that magic isn't a reality.

There are types of Magic:
-Magic causing a person to imagine things: "And suddenly their ropes and staffs from their magic seemed to him that they were moving [like snakes]" [Taha: 66]
-Magic of Sarff: Magic spells that cause a person to hate his spouse

-Magic of A'atf: Spells that cause the opposite effect of Sarrf, magic spells that cause a person to love someone while he doesn't in reality.

From the hadith Aisha RAA narrates that a man called Labid bin al-A'sam from the tribe of Bani Zaraiq worked magic on Allah's Messenger (ﷺ) till Allah's Messenger (ﷺ) started imagining that he had done a thing that he had not really done [Bukhari]
(The Rawafidh and the Christians who spread misconceptions among Muslims and raised a famous misconception here, which is “How can he be a prophet and get inflicted by magic?”

The answer to this is:

-The magic which happened to the prophet PBUH didn't involve anything that has to do with the revelation and the teachings of Islam, because this was protected by Allah from the angel.

-There are many wisdoms behind the prophet PBUH getting affected by magic to teach his Ummah how to deal when a person is affected with magic, That event was the reason behind revealing Surat Al-Falaq and Surat Al-Naas, the prophet PBUH used them as a cure and was cured.

-At that time the prophet PBUH once prayed 2 Rakaat instead of 4 Rakaat in one of the congregational prayers, so Allah taught his Ummah the Sujoud of Sahou (forgetting), to teach those who lead prayers how to deal with while forgetting the parts of the prayer.

-it also teaches the Ummah that prophets are not exempted from tests and trials, the prophet PBUH said: "The most people who are tested are the prophets...."

Ibn Al-Qayim RA said: "O you with weak determination, how far are you from the way of Allah? Didn't you know that Adam AS struggled on this path, And Zakariya AS was cut with a saw, Yahya AS was slaughtered, Ibrahim AS was thrown in the fire, Ismael AS was almost slaughtered as a sacrifice, Yusuf AS was sold as a slave for a cheap price and prophet Muhammad PBUH struggled with many tests"

Therefore, we believe that magic is a reality and we should also believe that sorcery is an act of disbelief.

What is the ruling regarding sorcerers and magicians who deal with Jinn?

It has been narrated in Al-Tirmithi and Al-Daraqutni on the authority of Jundub RAA that the prophet PBUH said: "The punishment of the sorcerer is a strike of the sword". Some have differed regarding the authenticity of this hadith and the correct opinion is that

this hadith is authentic as Mawqoof (The companion's words) on the Sahaabi Jundub RAA.

It has also been narrated in Al-Musnad that Umar Ibn Al-Khattab RAA ordered during his last year of being a Khalifah to kill every sorcerer, whether male or female.
Al-Tirmithi narrates that the prophet PBUH said: "Follow the example of the two after me Abu Bakr an Umar RAA."

Also Hafsa bint Umar Ibn Al-Khattaab RAA killed a servant whom after she had found out that she is a sorcerer, which was narrated in Muata'a Maalik with a weak chain of narration; but came with an authentic chain of narration through Abdullah Ibn Ahmad Ibn Hanbal RA and by Al-Bayhaqi.

The punishment of the sorcerer is a strike by the sword, even if he repented after being captured by the consensus of the scholars of Ahlul-Sunnah.

Why is the sorcerer killed?
As a punishment and punishment for the apostasy.
When the sorcerer is killed all the spells and black magic which was done on people becomes undone immediately by the grace of Allah. This is one of the wisdoms behind killing the sorcerer.

We need to know that apostasy (Riddah) is two types:
1-Extreme Riddah (RIddah Mughalatha): It is when a person commits apostasy which causes harm to other Muslims just as what a sorcerer does.
2-Limited Riddah (Riddah Mujarda): It is the person who commits apostasy which doesn't harm other Muslims.

What is ruling on those who go to sorcerers or visit sorcery websites out of curiosity or watch sorcery channels on TV or reading their spells or horoscopes or fortune telling?

All of the above applies as going to sorcerers or fortune tellers and whoever goes to a sorcerer or a fortune teller without believing him, then the ruling is mentioned in the following hadith which was narrated in Sahih Muslim that the prophet PBUH said: "Whoever goes to a sorcerer or a fortune teller, even if he doesn't believe him then no prayer would be accepted from him for forty days".

That's regarding the one who goes without believing them whether it is curiosity that leads them to do so or just accompanying others.

As far as the person who goes to them and believes them, the hadith is narrated in Al-Mustadrak by Al-Haakim RA that the prophet PBUH said: "Whoever goes to a sorcerer or

a fortune teller then believes him in what he says, then that person has disbelieved and rejected what was revealed to Muhammad PBUH."

Imam Al-Bazaar RA narrates with a Sahih chain of narration on the authority of Abdullah Ibn Masoud RAA said: "Whoever goes to a sorcerer or a fortune teller then believes him in what he says, then that person has disbelieved and rejected what was revealed to Muhammad PBUH."

This matter shouldn't be overlooked or underestimated, as much as how sorcerers risk their Islam in doing their sorcery, those who go to them or believe them are also putting their Islam at risk.

We will stop here in this lecture and will start answering the questions as there are so many of questions And Allah knows best:

Questions and answers:

Q: What is the difference between fighting the Murtadeen (Apostates) and fighting the Bughaat (Oppressive Muslim group)?
A: There are many differences some of which are:

-The apostates must be killed and those injured from them on the battlefield must be killed, unlike the case of Bughaat where it’s not allowed to kill the wounded on the battlefield from the Bughaat.

-The wealth and property of the apostates is taken as Ghanimah. In case of the Bughaat, it's not allowed to touch their wealth or property.

-It's not allowed to enslave the women of Bughaat. However the women of the Kuffaar can be enslaved (The enslavement of the women of apostates is disputable)

-It's not allowed to make Du'a to forgive the apostates while testifying that those killed from them will be in hellfire; unlike those killed from the Bughaat, they must be washed and prayed Janazah Upon and bury them in the graves of the Muslims while asking Allah to forgive them.

Q: Some of the Murjiah of today claim that Shaykh Ibn Taimiah RA pardoned the judges who rule by other than what Allah has revealed, is this true?
A: Yes, Shaykh Ibn Taimiyah RA pardoned some of those judges while declaring other judges as Kuffar, but the question is which kind of judges did he pardon and which kind did he declare them as Kuffar? We already spoke about the different scenarios of ruling

by other than what Allah has revealed. Those excused were from the second abyss or picture of not ruling by what Allah has revealed, those were judges from the innovators at the time of Shaykh Ibn Taymiah RA such as Ibn Makhloof whom used to judge by the Quran and Sunnah but sometimes twisted the judgment for any reason e.g. bribes, desires, innovations, personal conflicts, kinships etc.. (Refer to the explanation of the 4th nullifier).

Q: If the country doesn't apply Shariah it is considered Dar-Kufr, does that mean those living in there are also Kuffaar?
A: No that's wrong; this is one of the fundamentals of the creed of the Khawaarij. They have a rule that "If the ruler is a Kaffir then those ruled under him are all Kuffar whether they're living in the city or the outskirts". They declare the Muslim masses as Kuffar based on the disbelief of the rulers or their governments.

Q: Is it true that Shaykh Ibn Baaz or Ibn Otheimeen said that the legislator is not a disbeliever even if he claims Istihlaal?
A: This is wrong, they never said so.
و كم من عائب قولا صحيحا و افته من الفهم السقيم
The problem with many is that they quote correct statements but their defect comes from the way which they understood them.
There also those who deliberately twist the meanings of the quotes of the scholars just to cause confusion amongst people.

Shaykh Ibn Otheimeen RA has explained this matter in a very clear detailed manner, for example, in his book Fiqh of Ibaadaat (chapter of Aqeedah) he clearly spoke about the matter of ruling by other than what Allah has revealed and explained it very well.
He said: "Those ruling by other than what Allah has revealed are divided into two types:
1-Those who refer to the Quran and Sunnah: Among them are those who change the rulings for the sake of a desire or to seek vengeance. Such people are either sinners or oppressors.
2-Those who replace the rules of Allah for man-made laws or legislate new laws from themself: such persons have committed major Kufr and Istihlaal is not a condition in this case"

This was also explained by Shaykh Ibn Baaz RA in his commentary on the Book Fath Al-Majeed. And Allah knows best.

Q: What is the difference between replacing the laws of Allah (Tabdeel) and legislation (Tahshre'e)?

A: Tabdeel: Is the mere action of replacing the laws of Allah by adopting other laws from his country (local constitutions) or from other countries. So, in Tabdeel he already found rules and he only adopted them without falling in the abyss of legislating new rules.

Tashre'e: Is the action of formulating new laws and applying them and importing them.

Q: What is the ruling on the person who applies man-made laws without Tabdeel or Tashre'e?
A: We say this is an impossible scenario. As long as the person rules by man-made laws then automatically that counts as Tabdeel. Ruling by man-made laws is replacing the laws of Allah.

As we previously explained the different abysses of ruling by other than what Allah has revealed, that the only abyss which the legit classical scholars differed upon is the 2nd abyss. The Murjiah of today use the quotes made by the scholars regarding the 2nd abyss and generalize them on all abysses. And I will give an example to explain the 2nd abyss scenario:

Let's say, there was a Qaadhi who is known to rule by the Quran and Sunnah all the time, then his cousin came to him who was caught as a Zaani Muhsan (Married adulterer) and that was established by 4 witnesses. Just to get his cousin out of trouble he unjustly rejects the testimony of one of the four witnesses. Therefore, the punishment didn't get applied. This is an example of the 2nd abyss which is differed upon amongst the classical scholars. Now compare that to those who established a set of man-made laws (Either by Tabdeel or Tashre'e) which have nothing to do with the Quran and Sunnah, such as "The adulterer must pay a fine or stay in prison for 6 months" and they apply that.

Another example:
Another Qaadhi who is known to rule by the Quran and the Sunnah, his cousin was caught stealing and his cousin admitted that he stole and the amount stolen reached the Nisaab (The limit for the punishment to be applied) and there was no means for confusion regarding the thing stolen and it was established that he stole from a Hirz (anything where people place valuable things away from people e.g. a safe). But in order to get his cousin out of the trouble he claims that the money stolen was not stolen from a Hirz! He ruled by other than what Allah has revealed in this event. But does this take this Qaadhi outside the fold of Islam? The majority of scholars say don't, due to the fact that he hasn't committed either Tabdeel or Tashre'e. How can we compare this scenario with a judge who is known never to apply the rules in the Quran and Sunnah or even refer to them and who constantly applied man-made laws on everyone!

This is similar to what the Jews used to do, they used to apply the Hadd of adultery on the weak ones and refrain from doing the same with those from the Noble families. **(So far this is similar to the 2nd abyss).**

Then they gathered and said: "Why don't we come up with a common ruling which we could equally apply on the noble and the weak?"

(Here is how Tabdeel took place which is a major Kufr)

So they agreed replacing stoning with flogging, humiliation and parading them in public (Tahmeem: painting the face of the person black while making him ride on a donkey facing the opposite side around the city).

The prophet PBUH said: "You will follow the steps of the previous nations step by step, even if they were to enter a lizard's hole you would follow them in it". The companions asked: "Is it the Jews and the Christians?" the prophet PBUH then confirmed it by saying: "Who else?"[Bukhari and Muslim]

On the authority of Anas RAA in Musanaf Ibn Abi-Shayba: "There will be rulers over you then the Jabaabira (oppressive rulers) then the Tawagheet (heads of Kufr)".

Yes, in the history we find many oppressive rulers during the abbasid and Umawi khilafah, they were known to apply the rules of the Quran and Sunnah but sometimes used to fall in the 2nd abyss which the scholars referred to as Kufr Duna Kufr. And now we are living in the era of being ruled by Tawagheet, as mentioned by the companion Anas RAA. The Tawagheet are those who replace the laws of Allah for other laws. Shaykh Muhammad Ibn Abdul Wahab RA said: "The heads of Tawagheet are five (from amongst them he mentioned) the one who rules by other than what Allah has revealed".

Q.What about the Murjiah of today who interpret the verse in Sourat Ash-Shura: 21:
"Or have they other deities who have ordained for them a religion to which Allah has not consented?" by saying that this verse only applies on those who legislate laws and claim that these laws are from Allah?

A: There are two clear defects in those who misinterpret the verse above:

1-They narrowed down the definition of worship to only include Salaat, Fasting, Hajj/Umrah, while worship is broader than this, it includes running the affairs of the people, The prophet PBUH said:" The affairs of the people of Banu Israel was run by prophets" [Al-Bukhari, Musnad]. Running the affairs of people and running their life by the laws of their creator is an act of worship but when people replace them for other man-made laws and then they have ordained for people a religion to which Allah has not consented! Same when it comes to the economy and the prohibition of Riba. Also for the teachings when it comes to Buyo'o (business transactions)

there are many teachings in the books of Fiqh. So, for someone to order and announce that it is allowed for everyone to deal with Riba (10% or 3% or 0.5% interest) and apply the same for all other aspects of Shariah. So their problem is that they see worship as only praying and fasting, they have a very narrow understanding of what worship is.

2-They keep ignoring that enforcing laws and rules count as Deen. The closest translation to the arabic word is Deen (A way of life) and not religion (which only refers to spiritual matters and prayers)
Allah says in Sourat Yusuf: 76:
"He could not have taken his brother within the Deen of the king except that Allah willed"
So the laws of the king and his enforcing those rules were the king's Deen! Notice how Allah referred to it as Deen, unlike those who give Deen a very narrow definition.

Ibn Taimiyah RA says: "Whoever promotes any laws other than the laws of Shariah then he has committed Kufr". Compare that to those who enforce those under them to rule by man-made laws when just promoting them counts as Kufr!

Q: There are scholars who mention that the verse from Sourat At-Tawba: 66 was speaking about Munafiqeen and not believers?
"Was it Allah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith."

A: When the event happened the verse is very clear when Allah said: "You have disbelieved after having had faith". This shows that they were believers and not munafiqeen and Shaykh Ibn Taymiah holds this opinion, the Munafiqeen are never referred to as having faith. If they were Munafiqeen Allah would have exposed them.
The hypocrites were those who insisted on their Nifaaq by not repenting as mentioned at the end of the same verse. "If we pardon one faction of you - We will punish another faction because they were criminals".

Q: What about a person who finds himself in a gathering where people are mocking the Deen of Allah?
A: It is an obligation upon him to forbid the evil of such gatherings by the three levels based on the hadith of the prophet PBUH: "Whoever sees evil you must change it with his hand, if he can't then by his tongue and if he can't then by his heart and there is no Imaan present any lesser than this." The scholars said: changing it by the heart is by leaving such gatherings.

Whoever stays without doing anything is included in the crime with them.

Q: Is a sorcerer allowed to have “Istitaaba” or not?
A: There is a consensus among the scholars which states that any sorcerer that was caught red handed must be killed whether he repented after getting caught or not. But if the sorcerer repented before he was spotted or caught, then his Tawba is valid and his blood is protected.

Q: What is the ruling on the person who goes to sorcerers asking him to perform black magic on others?
A: Such a person is a Kaffir based on the Hadith mentioned earlier

Q: Can a person take measures based on a dream which he saw?
A: The prophet PBUH said: “prophecy will be gone and only glad tidings will remain”
He was asked: “What are the glad tidings?”
He answered: “The righteous dream seen by a Muslim or seen by others”

He PBUH also said in a different hadith: “Dreams are part of about seventy parts of the prophet hood”

Dreams are either glad tidings or warnings. However you can never use mere dreams as a source of declaring Islamic rulings (Halaal/Haram) because that’s strictly limited to the Quran and Sunnah.

Many of those misguided, such as, the Sufis and Rawafidh use their dreams as a reference to what’s Halal or Haram.

The religion of Allah has been completed and the prophet PBUH already delivered the message. Some scholars went as far as saying that, even if you see someone in a dream claiming to be the prophet PBUH telling you to do the Haram or abandon the obligations then ignore such dreams.

The story of Abdul Qaadir Al-Jaylaani rahimahullah:

He was praying Qiyaamul layl when he suddenly saw light coming from the front of him and he heard a voice coming from that light saying: “I am your lord, O Abdul Qaadir, I have made permissible for you everything which is Haraam and I have made all that is permissible to be Haraam on you.”
Abdul Qaadir replied: “Curse be on you, O enemy of Allah, that’s what you’ll always be”
The voice from the light said: “Your knowledge saved you from me, O Abdul Qaadir”
Many people fall victims to such satanic tricks through dreams or other means.

Q: What is the ruling of a man who forces his wife to have intercourse during the day of Ramadan?
A: The Kafaara “penalty” should be done by the man and not the wife.

Q: What is the ruling of a person who was in an interfaith gathering and didn’t forbid that evil nor left the gathering?
A: Such gatherings must never be attended, we’ve already spoken about the ruling of such people, and such people must repent. However people must differentiate between interfaith gatherings where all the disbelievers think they are all on the right path and between debates to see who’s right from wrong, Debates are a form of Da’wah. Interfaith conferences are Kufr.

Lesson 5

Student reads:

The Eighth Nullifier

Supporting and assisting the polytheists against the Muslims. The proof for this is Allah's statement: "And whoever amongst you takes them (i.e., the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allah does not guide a wrong-doing people." (Al-Ma'idah 5/51)

This is the eighth nullifier, the Shaykh didn't number the ten nullifiers based on how great of a sin they are, he just listed them and they are all equal in their result.

This nullifier is agreed upon amongst the scholars, Ibn Hazam RA mentioned the consensus and also Shaykh Ibn Baz in his Majmoo Fatawaa.

There are many verses and ahadeeth which speak about this nullifier; we will mention some of them so that it becomes clear to those who sincerely want to know. What the sincere believer needs is one clear evidence for him to act immediately, as far as the one who follows his desires he will not act even if he was offered thousands of evidences.

Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

[سورة الحشر 11]

Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

Allah described such people as hypocrites.

He described them as the brothers of those who disbelieved.

He mentioned the reason behind them deserving such titles which is their promising the disbelievers that they will help them fight against the Muslims.

Also notice how Allah called them liars knowing that they will not fulfill their promise and still called them disbelieving hypocrites even though they were giving false promises.

Shaykh Hamad Ibn Ateeq said RA: “Notice how Allah in this verse took them out of the fold of Islam even though they were giving false promises”.

If that’s the case with people who are giving false promise. What about those who give such promises to the Kuffar and actually fulfill their promise! And those who go as far as signing lifelong agreements to cover the funds and war logistics for them. We shouldn’t have double standards, if Allah labeled those giving false promises to the Kuffar as disbelievers, then labeling those fulfilling their promises to the Kuffar to fight the Muslims today, there identity should be a matter of common sense.

(أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَٰئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ)

[سورة القمر 43]

Are the unbelievers of yours better than these or is there an exemption for you in the scriptures?

This is just one verse out of many.

Another verse is where Allah says:

(إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

[سورة الأنفال 13]

“[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved so strike [them] upon the necks and strike from them every fingertip. "That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger indeed, Allah is severe in penalty.”

Contemplate the verses above how Allah ordered the believers to fight the disbelievers, and the reason behind them being called so is because they chose to be opponents to Allah and his messenger PBUH. If I get a piece of paper and I cut into two halves this is where the word مشاقاة

comes from, it means being on one side against the other side. Therefore whoever sides with the Kuffar against the believers becomes one from the disbelievers.

Another verse, Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

[سورة المائدة 51]

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.”

This verse is a strong evidence from three different aspects:

A- Allah called both the Jews and the Christians allies of one another, the Shaykh of the scholars of Tafsir Imam At-Tabari RA said: “They help and aid one another”. Therefore whoever helps the Kuffar is one of them.

B-Allah said and whoever is an ally to them among you, then indeed he is one of them, That’s their ruling in Dunya and Akhirah, Imam Qurtubi RA says: “And from this verse we understand that whoever does so from the Muslims doesn’t deserve any inheritance from his relatives due to severing his kinship by his apostasy.” Ibn Hazm RA said: “This verse is very clear and must be literally applied and there is a consensus amongst the scholars in this regard and no one can argue to prove otherwise”.

C-Allah said: “Allah doesn’t guide the wrongdoing الظالمين . We already explained in the 4th nullifier that when such labels are mentioned and that they refer to major Kufr.

From the Sunnah

Ibn Hisham RA narrated in the Seerah:

When the Mushrikin of Quraysh marched out to fight the prophet PBUH in Badr, Al-Abbaas was forced to go out in the army of the Mushrikin of Quraysh, even though he was a Muslim, and when Al-Abbaas was captured by the Muslims after the battle was over, the prophet PBUH told him: “Your intention is between you and Allah, but we judge you on what is apparent to us, pay your ransom.”

He treated him the same way he treated the 70 mushrikin who were taken as prisoners after the battle was over. He didn’t take any account of Al-Abbaas’s claim that he was enforced.

Ibn Taymia RA said in Majmou Fatawaa V25 P531: “The Salaf have agreed upon the Kufr of the one who refuses to pay the Zakat, even though they used to pray and fast and they never allied with anyone who fights the Muslims, then how about those who march out with the Kuffaar to fight the Muslims!?”

The prophet PBUH mentioned in the hadith narrated by Aisha RAA which speaks about the army that will be swallowed by the ground at the end of times and then they all be resurrected based in their intentions. Ibn Taymia Rahimahullah says: ”Allah the All-Knowing knows the different intentions of those who marched out in that army, yet still He treated them all the same and earth will swallow all of them, likewise whoever joins the army of the Kuffar for any reason against the Muslims must be dealt with accordingly.”

We proved this nullifier by mentioning the consensus.

We will prove it now based on Qiyaas.

The prophet PBUH said: “Whoever prepares a fighter then has played a rule in the fighting”

Whoever prepares a Mujaahid gets a share of the Mujahid’s reward.

Likewise, whoever prepares or supports a soldier of Taghout to fight the Muslims gets a share of the sin of that soldier, as if he played a role in the fighting.

(الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا)

[سورة النساء 76]

“Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.”

We proved this nullifier by the Quran, the Sunnah, the consensus, and by Qiyaas.

At the time of Imam Ahamd Ibn Hanbal Rahimahullah in the year 201 Hijri there was a man who emerged called Maalik Al-Khirmi who allied with the Kuffaar against the Muslims. Imam Ahamd declared him as an apostate for doing so.

Shaykh Muhammad Ibn Abdul Wahab RA says in Al-Durar Al-Saniya: “The evidences proving the apostasy of the one who associates partners with Allah or the apostasy of the one who helps the Kuffar against the Muslims, without associating partners with Allah are so many to be mentioned from the Quran, Sunnah and the sayings of the scholars.”

Notice how he made it clear the helping the Kuffar against the Muslims is an independent nullifier which is apart from associating partners with Allah.

This nullifier has no relation to the intention of the individual or the condition of the heart as the Murjiah claim; they claim that this is only Kufr when the person helps the Kuffar out of love for

their religion. The truth is loving the religion of the Kuffar by heart is a separate nullifier that is enough to take the person out of the fold of Islam, so whoever loves the religion of Kuffar is a Kaffir even if he was sitting at home with father and mother, this doesn't have to do anything with allying with the Kuffar against the Muslims which is a separate topic.

The scholars were very precise in their words, just the act of supporting the Kuffar against the Muslims is a nullifier and if he does so out of love of their religion then he fell in two nullifiers instead of one.

Allah says:

(فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنْفُسِهِمْ نَادِمِينَ)

[سورة المائدة 52]

"So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him and they will become regretful over what they have been concealing within themselves."

When these hypocrites allied with the Kuffar against the Muslims they did so out of love of their Dunya and not the religion of the Kuffar. And Allah declared them as Kuffar for doing so out of fear of losing their Dunya.

The majority of people who do so do it out of love for their Dunya.

The Murjiah have no evidence to support them in making such false conditions and terms.

They might bring up the story of the companions Haatib RAA, and in regards to his story we quickly say in following points:

-Haatib RAA didn't commit an obvious clear-cut act of Kufr. All he did was that he sent a written message which didn't end up reaching its destination and in it was written: " In the name of Allah from Haatib Ibn Abi Balta'aa to whoever sees this message from the people of Makkah, Muhammad is coming to you with an army, so massive like the night which flows like a stream, I swear that if he came to you alone then Allah would grant him victory over you." As you can see such a message is not clear-cut disbelief.

-When Umar ibn Al-Khattab RAA heard about Haatib he said: "O Messenger of Allah allow me to strike the neck of this hypocrite for he has disbelieved" [As per the narration by Al-Haakim].

Was Umar ibn Al-Khattab going to label someone as a disbeliever for only committing a major sin? No, because it was fully established for Umar that allying with the Kuffar against the Muslims is disbelief. But the preventive factors and conditions must be taken into account before specifying someone as a Kaffir. Declaring an act as Kufr (Takfir Naw'w) is different from declaring an individual as a Kaffir (Takfir Ayn').

-Haatib RAA said: “I swear, O messenger of Allah, that I didn’t do this to apostatize from my religion”. If such an act was just a major sin as the Murjiah claim, then why would Haatib be so quick to explain that he didn’t do this to apostatize from Islam? Because it was established to Haatib that allying with the Kuffar is an act of apostasy.

In summary, what Haatib RAA did wasn’t clear-cut Kufr which had to lead to inquire about his motives behind doing so. The same applies for any case where the act isn’t clear-cut Kufr, However, if the act involved is clear-cut Kufr then there is no need to inquire about motives.

E.g.

Mocking the prophet PBUH is an obvious act of disbelief.

If a man waves his hand when the prophet’s name was mentioned, this is not clear-cut Kufr therefore this man must be asked what did he mean by waving his hand.

Haatib RAA explained his motives and the prophet PBUH accepted his explanation then said: “Leave him he is being honest”. The prophet PBUH being a prophet who knew that Haatib was honest. Who today can tell who’s honest and who’s lying?

This example explains the preventive factor of Ta’aweel (misinterpretation).

We reach the end of commenting on this nullifier.

We see that there are many nullifiers which are straightforward with no misconceptions surrounding them, however the majority of misconceptions and Shubuhat are found regarding nullifiers which are committed by the rulers. As Ali Ibn Abi Taalib RAA says: “Knowledge is a dot which was made bigger by the ignorant”. Those ignorant made it complicated to cover-up for these rulers and label them as legitimate rulers. That’s why you notice me taking more time explaining some nullifiers more than others. It was narrated that Ahmad Ibn Hanbal RA said: “If you stay quite we’ll stay quite [to the ignorant]”. If they stop raising doubts then we wouldn’t do much explaining.

Student reads:

The Ninth Nullifier

Whoever believes that it is permitted for some people to be free of (implementing) the Shari’ah (revealed laws) of Muhammad (i.e., Islam), just as it was permitted for Al-Khidr to be free from the Shari’ah of Musa (alayhi's-salam), then he is a disbeliever.

There are people who claim to be Muslims from the Sufis who justify for themselves to do acts against the Shariah with the excuse that Al-Khidr did acts against the Shariah of Musa. This is a very wrong comparison which led to the wrong conclusion.

The prophet PBUH clearly said in the Hadith: “The previous prophets would be sent to specific nations and I was sent to the whole of mankind”. The message of the prophet PBUH is for everyone. The prophet PBUH said: “If Musa A.S. was alive today he wouldn’t have had any option except follow me” [Musnad]

The prophet PBUH: “When Isa A.S. comes down in the end of times he will rule by the Shariah of the prophet PBUH” [Bukhari and Muslim]

Interesting point:

Ibn Hajar RA regards Isa A.S. as being a Sahaabi who is better than Abu-Bakr, Umar, Uthman and Ali. Because the prophet PBUH saw him in Al-Israa Wal-Miraaj and also that Isa is still alive and will come down near the end of times to revive the Deen of Allah with the Muslims at the time.

Imam As-Siyoti RA mentioned in his poetry which speaks about the revivers of Islam which includes the name of prophet Isa AS.

Musa A.S. was not sent to Al-Khidr as a prophet.

It was narrated in Bukhari that Allah has revealed things to Musa which Al-Khidr didn’t know and he revealed things to Al-Khidr which Musa didn’t know

Al-Khidr was a prophet as well and not a righteous worshipper because he clearly said: “And I haven’t done so by my command” therefore it was through the command of Allah.

This refutes the claims made by the Sufis.

They claim that their leaders pray in Makkah while they are in a different country. When some of them are asked why you don’t pray in congregation they say “We are praying in Makkah”.

Some of them drink alcohol and when confronted they say that there is a hidden meaning behind this. The Sufi followers went as far as counting such acts as Karaamas. That is expected since the Sufi followers/Mureed is required to be just like a dead body washing it when it comes to dealing with his master. Never question anything which their Sufi master does, never object to him or else you’ll be kicked out the same way Musa was kicked out by Al-Khidr for objection.

There was a story that one Sufi head was walking with his followers where he suddenly saw a female donkey, he then walked up to the donkey and had intercourse with it and no one from the followers dared to question anything except one of them who was waiting for him to finish to ask him for the wisdom behind doing so. He asked the Sufi head and he replied that there is

no good in that follower for questioning what he did with the donkey. Then he said that he was saving someone from drowning while doing so with the donkey. This story is mentioned in their books and is regarded as a Karaama.

Student reads:

The Tenth Nullifier

Turning away from Allah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allah's saying: "And who does more wrong than he who is reminded of the ayat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals." (As-Sajdah 32/22)

We already explained that the nullifiers are only listed; there is no relevance for the numbering them and they all equally take an individual out the fold of Islam.

[The Shaykh already has a series on the conditions and preventive factors of Takfir which he gave before giving this series. Insha Allah those factors will be translated once I get a chance]

Turning away from the religion of Allah is a self-acquired ignorance; this shouldn't be mixed up with ignorance which is a preventive factor as we explained in the series about the conditions and preventive factors of Takfir.

There is ignorance which is considered as a preventive factor of Takfir and there is ignorance which is considered as a nullifier of Islam.

The ignorance which is considered as a preventive factor is limited to a narrow spectrum.

The ignorance which is considered a nullifier is when the person turns away from the Deen in its entirety and doesn't learn it.

There are many who fell in this nullifier which led them to commit all forms of apostasy due to their ignorance and whenever such people are confronted, people defend them by saying that such people should be pardoned for their ignorance. Such ignorance counts as turning away from learning the Deen of Allah and is a nullifier of Islam.

This brings us to the end of commenting on these nullifiers, we tried to explain and simplifying them in points.

Student reads the final statement of the Matn:

There is no difference, with regard to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced is excused. All of these (ten) matters are from the gravest in danger and from those that most often occur. So the Muslims must beware of them and fear from these acts.

We seek refuge with Allah from those things that bring about His Anger and painful Punishment. May the peace and blessing be upon the best of His creation, Muhammad."